

In Two Sections

Section One

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# CHURCH MANAGEMENT

*A Journal of Parish Administration*

*The Call to Service* ✨

Friendship Chats: A Method of Publicity

Did Jesus Really Live?

Ministers and Laymen: Listen

Let's Keep Alive

Getting Results with the Stereopticon

The Soul's Arabia

✨  
[ ANNUAL INDEX. VOL. IV  
October, 1927—September, 1928 ] ✨

And many other articles and features to challenge  
the spirit of the better preachers and churches.

SEPTEMBER, 1928

VOL. IV., No. 11

Church World Press Inc.

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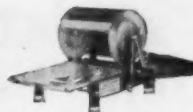
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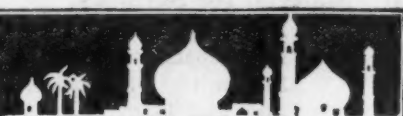
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VOLUME IV  
NUMBER 11

# CHURCH MANAGEMENT

SEPTEMBER  
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## The Editor's Drawer

I knew that some one would do it.  
The verses about the steady subscriber  
who sent in his check the week it was  
due set a number of ministers re-writ-  
ing it to pass on to their congregations.  
Because the following contribution  
from Finley Keeck of Rahway, New  
Jersey, got here first it gets the space.

How dear to our heart is the steady church  
member,

Who sends in his check the week it is  
due,

He makes life a pleasure, through him we  
work gladly

To have a real church that's vital and  
new.

Some members assume that we have lots  
of money,

And they do us a favor by coming to  
church.

And still there are others who write us  
nice letters

And boost us to all yet they're "in the  
lurch."

But we have the preacher, the sexton and  
others

Who can't live on pledges, we'll pay  
them some day,

We'd like to forget that you owe us a  
dollar—

But its hard to forget when they need  
their pay.

We like the nice letters, we welcome the  
praises,

We have many members who are fine, it  
is true,

But the best praise of all from your loyal  
church member

Is to send in the check the week it is  
due.

If you missed the parody which  
started this thing turn back to the  
editor's drawer in the summer issue  
and—there it is.

—William H. Leach.

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**Manuscripts**—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.



CHURCH MANAGEMENT Published Monthly, Except August, by CHURCH WORLD PRESS, Inc.  
628 Huron Rd., Cleveland, Ohio.

Entered, as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the Act of March 3, 1879.

William H. Leach—Editor-in-Chief  
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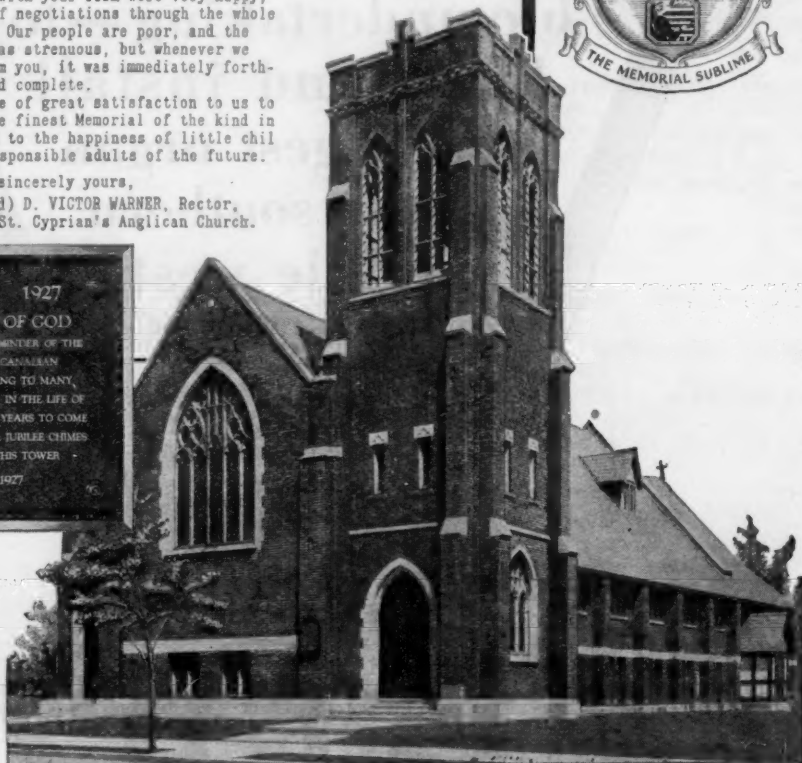
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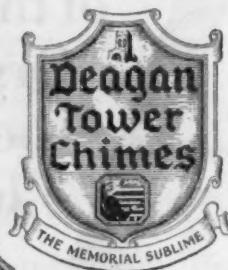


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VOLUME IV  
NUMBER 12

# CHURCH MANAGEMENT

SEPTEMBER  
1928*A Journal of Homiletics and Parish Administration*

WILLIAM H. LEACH, Editor

## Ministers and Laymen---Listen

*By Robert Cashman**Business Manager, Chicago Theological Seminary*

SINCE men began to build temples, and to accumulate property to establish and beautify the house of God, the church has been a business institution.

Since Jesus reached out his hands, to cure the sick and to help the poor and the needy, and bade his disciples go out into all the world and do likewise, the church has been a business institution.

Millions of dollars worth of property is represented in the hospitals, schools, orphanages and other benevolences of the church. In one of the medium sized denominations the property value of the local churches alone in the United States is listed at more than \$160,000,000.

Thousands upon thousands of able men and women are represented on the employed staff of the church, while literally millions of willing helpers are serving in various volunteer capacities.

The church is one of the biggest business organizations in the world. If then, it is so large an institution, is not the responsibility equally great for its administration? Must it not demand efficient business management? But where shall such management be found?

First, in the organization, the men and the women of the church. Second, business management is expected of the minister and his employed staff. The minister's preparation for his work, educationally and religiously, is presupposed; but what about his business training? Has this been taken too long for granted, without consideration of the facts?

Many ministers go out from the seminary to their respective fields of service with rich stores of theory, but with no adequate appreciation of the business problems of the church. They have a feeling somehow that these problems

belong to the laymen. Dr. Frank G. Smith, pastor of the Central Congregational Church in Omaha, Nebraska, says:

It is my observation that the ordinary group of laymen in any church, no matter how large and strong it may be, will not carry on efficiently the business of the church, without the wise oversight and brooding care

for each to give credit to the other for successful results achieved; the minister praising the service of his laymen, and the laymen, in turn, upholding the work of the minister.

Laymen take pride in a good minister. They boast of him to their fellow men, and especially to the members of other churches.

Laymen may help a minister by paying his salary when due, even though it may be necessary to borrow the amount from the bank. It is difficult for a minister to preach with enthusiasm when his salary is months, or even weeks, overdue.

Laymen may help their ministers by going to church. Rev. R. A. Waite, of Kansas City, Missouri, testifies.

There is a lack of cooperation between the members of the firm. They bring their wives and children to Sunday school, and spend the hour themselves at the office, or in a gab-fest in some room at the church. They heartily vote for forward, looking plans, and even suggest them; leaving it to the minister to put them over.

"If the minister gets his salary, why should he worry about their attendance?" they ask, not seeming to realize that probably nothing is more discouraging to a minister than to work all week in the preparation of a sermon, and then find that he must preach it to empty pews. A real preacher wants a good audience more than a good salary, and he is dependent upon the laymen to secure it for him.

Laymen may help their minister by constructive criticism. There is a kind of criticism which destroys one's courage and enthusiasm; and there is another which builds them up. The best constructive criticism is given by

Mr. Cashman is a layman whose job is to help produce preachers. These two articles present in a fascinating way the common sense business demands upon both. In substance it contains the address he has given at several conferences, but compressed to meet the demands of space. Read it and if you want reprints to distribute to your congregation, let us know quickly.

and inspiration of a practical minded minister.

Out of a long experience in dealing with the interests of both ministers and laymen in matters of church management, there have come to me a number of suggestions and recommendations which I have been asked to pass on to readers of *Church Management*, and this I gladly do in the following paragraphs:

To clergymen I would say that nothing kills a layman's interest in the work of the church more quickly than the display of a "one man organization" on the part of the minister, who seemingly tries to do everything himself, may be holding several of the offices of the church, and at the same time is complaining that he has no helpers, and must carry the burden alone.

Laymen and ministers should share in the joys and the cares of the management of the church. It is better



the question method,—by the power of suggestion.

Minister and laymen alike may help the church, by yielding to the wishes of the majority. I have known laymen to stand out obstinately in their fight for an ideal, and to refuse to surrender when they are overruled by the wishes of the majority. This causes friction, and often leads to divisions in the church. The true Christian will yield his point, until he can bring it up happily again, in another way.

Laymen may help their minister by treating him as a fellow-being. Dr. William Horace Day, of Bridgeport, Connecticut, makes this comment:

Laymen do not look at the minister on the level. They either look up to him, or down upon him. Both attitudes are undesirable. His helpfulness is not being increased by being stuck up on a plastered pedestal; and no more just or desirable is the inferiority complex, because his income is less than that of some of his friends, or because he does not parade the lesser vices of which laymen sometimes boast. The minister is like all the rest of the gang, a man ashamed of his sins and mistakes, craving friendship, approval, and a share in the wish for cooperation.

Laymen should not wear out their minister by indifference—by letting him alone—and especially when they desire to get rid of him. Go to him frankly, and tell him what you think. If you feel that a mistake has been made in his call, or that he has completed his best service to your field, tell him so, kindly, but openly.

Many an honest minister has wasted months and years of the best period of his life, not understanding the situation which confronted him, when as a matter of fact his laymen were wearing him out purposely by indifference and lack of cooperation, waiting for him to leave. This is un-Christian, and is not fair, either to the minister or his family. Assist your minister to overcome his faults; and if it seems impossible to make progress under the circumstances, help him to plan for his future, and to find another field.

Laymen should give their minister a good office and the proper equipment to save his time for the larger interests of the work. It should be remembered that in most cases their minister has spent four years in college, and at least three years in the seminary; his time is valuable, and he should be given staff help enough to do his work in a satisfactory way. I know a minister in a church of more than a thousand members who has neither an office nor a secretary. This is an expensive economy which his laymen should not allow.

Laymen should furnish the minister with good church buildings and equipment—the best that they can afford. They should see to it that he has a parsonage, and a car, and all other conveniences such as they would require for themselves, were their circumstances reversed. The church property should be kept clean, and in good repair. If God be the acme of man's conception of art and beauty, how can he be worshipped in a place of poverty and filth? Think of the influence on the children alone!

Laymen should take an interest in the minister and his family. When are the children's birthdays? How long since the minister's wife has had a vacation? Or visited her mother? Ministers' families are not looking for charity; but how they do appreciate the little social courtesies of every day life!

Laymen should help the minister to recruit big men for the ministry. He cannot always do it alone.

Let the minister attend and take part in the meetings of the Board of Trustees. There are churches which never let the minister sit with them in the meetings of their boards. This places the minister in an unfair position, and under a great disadvantage with his laymen.

Laymen should send their minister to conventions and other helpful gatherings of the church, such as the national council and the state conference. It is an investment not alone in the growth of the minister, but of the church. There ought to be a regular item in every church budget to cover travelling expenses of this kind.

Laymen, see to it that your minister takes a vacation every little while—sometimes a long one—of educational travel, or further training. For lack of sympathetic financial support, there are many ministers who rarely leave home; and if they take regular vacations during the summer it is usually to some lake resort where they meet the same people and see the same scenery year after year. This is a great mistake.

How can a minister know the meaning of the Bible until he has seen the Holy Land? How can he understand

the teachings of Paul until he has walked in the streets of Athens and of Rome? How can he appreciate the beauty of the church until he has visited the old cathedrals? One of the greatest educational movements which could be undertaken by laymen would be the sending of their ministers systematically on trips to foreign fields—to mission lands—and to places of historic interest; yes, even around the world.

Laymen should relieve their ministers as much as possible of the business details of church administration. These are not his first responsibility. We do not employ ministers to run the church for us, but to preach the gospel, to inspire us in our spiritual living, to comfort us in the hours of sorrow. If we use the time of our minister to run the machinery of the church are we not taking time that he ought to be devoting to interviews and study, to prayer and meditation, to travel and to preaching?

When the laymen call a new minister to the church he should be called decently. Many a good minister is stolen away from another congregation under circumstances that are disastrous to the work of the church as a whole. We would not do this in business. Why do we do it in the name of religion? Ought we not rather to think of the church in terms of its world wide interests, the same as Jesus would; and this might have quite a bearing on our calling of a new minister.

And here is a strong appeal from ministers; that laymen should keep the trust funds of the church intact, for the purposes intended by the givers, and that the treasurer's books be audited by the proper committee frequently enough to insure public confidence. Treasurers should be bonded, and should issue good financial reports whenever needed by the pastor, or the church. Ministers feel that laymen should not borrow money, without interest, from the benevolent funds of the church for payment of the current expenses. How can a minister stand up courageously before his state or national board when he knows that his own trustees are withholding money for

(Continued on page 742)

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# Planning The Church Kitchen

*By Louis J. Reutlinger*

Kitchen Engineer, Albert Pick & Company, Chicago

**T**HE modern church of today is no longer just a church used but once or twice a week, but rather is it rapidly becoming a real community center with its extensive facilities in use seven days a week. This means that the modern church must be designed not only to handle the usual religious gatherings, but also must include club rooms, gymnasium, an entertainment hall capable of being converted into a banquet hall, and a kitchen.

Perhaps the church kitchen has filled a greater need than any other departments mentioned above. Be that as it may, the writer believes this article may well be confined to the development of this one subject alone. The fact that nearly all churches, however small, have some facilities for the preparation and serving of food gives evidence of its value.

A friendly and co-operative spirit is very essential to church development, and nowhere is the spirit of good fellowship and fraternization so manifest as over the banquet table. Those who are lonely here find an atmosphere best suited for cultivation of friendships with people of like interest and religious beliefs. As for the young man away from home, church suppers oftentimes are their only opportunity of obtaining the home cooking for which they yearn.

In recent years the culinary department of the church has grown so popular that it is used by nearly all groups. For example, an Indianapolis church has found church suppers a profitable and agreeable way of raising funds to help pay their building indebtedness.

When the women's societies have all day meetings, they find it most convenient to serve luncheons at the church. Every Christmas this

church gives a bazaar and serves turkey dinners to hundreds of people. Class dinners, special club dinners, Boy Scout "wiener roasts," and father and son banquets are other occasions where they have found their kitchen indispensable.

Careful planning of the church kitchen and banquet hall is necessary to insure smooth and rapid service. Confusion and delays may be avoided by proper arrangement of the equipment, and the comparatively short serving period makes speed an important factor. Every church kitchen differs in some respects from every other church kitchen, and these differences must be taken into consideration in each individual case. However, there are certain fundamental principles which will apply to all church kitchen layouts, and the writer believes that a description of a model church kitchen should give the layman a working basis for solving his own particular problem.

Consequently, we will consider a room 30 feet by 90 feet and locate the partition separating kitchen and dining-room 15 feet from the rear wall. Such a partition should have a serving window 20 feet long and 2 feet high, starting 3 feet from the floor. Doors en-

closing the entire opening should be arranged to slide up out of the way when serving. Back of the partition on the kitchen side, we will place a long counter into which will be set a steam table. On one end will be the urn tray and coffee urn.

This arrangement lends itself well to the cafeteria style of service which is growing increasingly popular in churches. The waitresses start at one end of the counter, pick up a salad or pastry, then move on to the steam table, where they receive the balance of the meal, and finally to the coffee urn at the other end of the counter. Self-service, when desired, is also successful with this type of serving counter.

Heavy maple laminated strips form the top of the counter which rests upon a 1 1/4 inch iron pipe stand with ball feet. The bottom portion should be enclosed with galvanized iron on the back and ends, and the front may either be left open or enclosed with sliding doors. The interior is to be used for dish storage and is supplied with one or two galvanized iron shelves. This fixture as well as other equipment going into the church kitchen must be strongly made and of sanitary construction. Home standards may not be used as a basis for proper construction of church equipment, as this equipment must be built to stand up over a long period of years under much harder conditions.

A steam table approximately 6 feet long is an essential part of the service counter. Cooked food such as vegetables, meats, soups, etc., may be prepared beforehand, and kept piping hot until ready to be served. Polished cold rolled copper tinned on the inside is suitable for the top of the steam



KITCHEN NORTH SHORE CONGREGATIONAL CHURCH, GLENCOE, ILL.



table. This top should be securely braced at all joints, and fastened to a water pan constructed of copper, also cold rolled and tinned on the inside. The steam table is to rest on a 2 x 2 inch angle iron stand, furnished with toe feet, and is also to have one galvanized iron shelf. The lower portion of the steam table may easily be converted into a dish heater and it is a good plan to do this as food served in hot dishes retains its heat much longer. An 8 inch selected maple carving board, running the entire length of the steam table, should be fastened to the framework by wrought iron brackets.

The steam table may have any desired arrangement of pans and jars, according to the requirements of the menu. For the average sized church kitchen we would suggest a 6 gallon soup tureen and cover; four 7 quart capacity vegetable jars, two 12 x 20 inch white porcelain enameled meat pans, and three 1 quart capacity gravy jars. Meat pans should have polished copper spun covers. The water in the steam table pan can be kept at any desired heat by gas burners, electric heating units, or the insertion of steam coils.

The coffee urn and urn tray complete the fixtures necessary for efficient operation of the service counter. An urn tray 24 x 24 inches will fit any standard size urn. The top should be made of polished copper with a slanting raised edge stretched over steel. Across the front of the tray is usually supplied a countersunk drainer 4½ inches wide which has a removable false bottom and a drain connection at one end. The urn tray rests on top of the counter and serves to protect the counter top and catch all drippings from the urn. A single coffee urn having a capacity of eight gallons should be used in the average size church kitchen. This will serve approximately 160 guests without remaking. The wall of this urn should be made of heavy copper, polished, and nickel plated on the outside and heavily tinned on the inside. The coffee jar should be connected to a draw-off tube and a heavy cast silver plated coffee faucet of a type easily cleaned. A faucet is also connected to a water chamber which surrounds the coffee jar and both faucets are supplied with gauge connections, indicating respectively the amount of coffee and water in the urn. The coffee and the hot water in this urn can be kept extremely hot by means of gas burners, electric heating units, or the insertion of steam coils.

Now that we have completed a description of the service end of the kitchen, we may turn our attention to the equipment necessary for the preparation of the food. When a large number

of people are to be served some of the food is prepared at home. Therefore the equipment need not be extensive, but should consist of two heavy duty ranges, cook's heavy duty table, pot and vegetable sink, salad preparation table, dish cabinets, small refrigerator, dish tables, and dishwashing sinks or dishwashing machine. With the exception of the serving counter, the church kitchen is quite similar to the home kitchen; practically the same equipment is necessary for both. The difference lies mainly in the larger size and stronger construction of the fixtures used in the church kitchen.

Plenty of table space should be provided as helpers are usually abundant and working space should be provided

for them. The cook's table should be placed directly in front of the ranges with a 42 inch space separating them. The salad table should be conveniently near the serving counter, and a work table should be placed near the pot and vegetable sink, if possible. The tops of these tables should be constructed of kiln-dried maple strips, three inches thick, glued together and held by means of rods running through from side to side. The tables should rest on 1½ inch iron pipe legs with cross ties and ball feet and may be furnished with galvanized iron shelves and wooden drawers.

Two heavy duty gas ranges are usually considered sufficient for the  
(Continued on page 752)

### The Rally Day Special

The reproduction of the ticket tells the story of the Rally Day special. It was designed by Rev. Edwin Wyle and used in his church, the First Church of Christ, Canton, Pa.

THIS PASS ISSUED TO

FOR

#### Easter Rally Day Special

AT THE  
FIRST CHURCH OF CHRIST  
CHURCH AND BIBLE SCHOOL  
CANTON, PENNA.

(This Coupon will be taken at the Door)

Sunday, April 17th, 1927

GOOD FOR

ONE FIRST CLASS PASSAGE

Subject to the

FOLLOWING CONTRACT:

The Holder of this Ticket is expected to be at the First Church of Christ Station by 9.45 a.m., on Easter Sunday, April 17th, 1927, and is invited to take the trip regularly each Sunday following.

### Time Table

A.M.

9.45—Meeting at the Station  
10.00—All aboard! Song by Passengers  
10.10—Rules of the Road  
10.15—Spiritual Refreshments and Travelling Directions  
10.45—Adjourn to Main Coach, for further Instructions by President  
10.55—Refreshments to Treasury and Terminal Song  
11.00—Transfer to Church of Christ Railway Depot  
11.05—Worship and Communion  
11.40—Anthems and Great Resurrection Message  
12.10—Arrival at Terminus  
12.15—Greetings of Friends

### Return by Regular Train

Every Sunday at 9.45, 10.00, 11.00, and 7.30

Baggage limited to Bible and Hymn Book.

An Evening Train leaves main station at 7.30 every Sunday. Train de Luxe "Pan-Canton-Heaven." No sleeping cars. This pass will provide seats for YOU and your friends. Accommodation limited to 500 seats.  
Rev. EDWIN WYLE, President

### Train Rules

1. Passengers to be on board before train starts.
2. Parents are invited to come with their children to insure a safe journey through life.
3. We have a good, careful engineer, and courteous trainmen. They are at your service.
4. Music furnished free en route.
5. The object of the railroad is to bring all safely to the Savior. To provide a good place for everyone to work, a good wholesome, helpful fellowship, and to study together God's Book of Instruction.
6. No sleeping cars except for Cradle Roll.
7. Our aim for this year: An average attendance of 300 for each trip.
8. Several good positions for competent trainmen. Apply to Supt., Mr. James Turner.

NOTE—If you don't make this trip regularly you are missing some of the finest scenes and best thoughts in religious life.

### THE PASTOR SAYS By John Andrew Holmes

In the long run, your character will make you gain. In the meantime, it is gain.



# Did Jesus Live?

By E. DeForest Leach, Beaumont, Texas

**D**URING the nearly fifty years that I have been going to church, I cannot recall a single instance when an attempt was made to prove that Jesus ever lived. The question was either never raised at all, or if referred to, was settled by a mere assertion. That the result of my own examination of the evidence may be of interest to some who do not have it available, is my sole explanation for writing this article for *Church Management*.

All evidence must be classified according to its relative value. The testimony of the gospels and of all Christian writers is not considered here because of lack of space and because it is to a great extent within easy access of those who may be interested in it. There is, moreover, an important rule of evidence which, while it does not destroy the value of this testimony, does make it of secondary importance.

The testimony of one who is interested in the outcome of an issue is never considered of as much value as that of one who is not so interested. The authors of the gospels and all subsequent Christian writers must be considered as having been interested in establishing the fact of Jesus. Their testimony must, therefore, be considered as biased to the extent of their interest in establishing such fact. Another rule we must apply is that only the best evidence should be considered. If better evidence can be found outside of Christian sources, there is certainly no need of making use of the former. All authorities agree that there is no more valuable evidence than that given by persons against their own interests. Therefore, if we can find witnesses who are known to have been antagonistic to Christianity, but who testify in favor of its founder, such testimony should be considered as of the utmost importance.

As we have no witness who ever saw Jesus and do not possess the written statement of anyone who did, we are forced to rely upon such records of his activities as seem from the most careful examination as being reliable. This evidence is practically all indirect, or what is usually called circumstantial. It is quite generally agreed that circumstantial evidence is admissible when the chain of circumstances are so

related to each other as to convince a reasonable man. The most important element involved is the examination of the various records. There are so many technical questions involved that no untrained person could be considered as competent to offer an opinion as to what may be relied upon. We must, therefore, make use of expert testimony.

Rabbi Joseph Klausner of Jerusalem, a Ph.D. of Heidelberg, is, I think, recognized by scholars as being capable of acting as an expert in this instance.

Here is a lawyer who was not satisfied with the preacher's say so. He set out for himself to discover if Jesus ever lived. A keen logician he refused to consider prejudiced sources, so the Scriptures are excluded from the discussion. The conclusion is not alone honest but pleasing to every student of Christian religion.

He is a Jew, a teacher of Jews in a Jewish university. From no point of view can it be said that he would be interested in establishing the fact that Jesus did actually live. Upon the other hand, his interest would incline him in the other direction. His testimony, then, should be of the highest value.

Rabbi Klausner tells us (see Klausner's *Jesus of Nazareth*) that the Talmud, a body of Jewish civil and canonical law not in the pentateuch, was in process of formation at the time Jesus lived. We might, therefore, expect to find in the Talmud some reference to Jesus. Much that is found in the Talmud referring to Jesus, Klausner holds, is the result of antagonism which grew up between the Jews and Christians. There are also many statements which have been interpreted as referring to Jesus. These, however, must be ruled out. After careful analysis of the oldest manuscripts he is of the opinion that there are reliable statements in the Talmud to the effect that Jesus' name was Yeshu'a (Yeshu) of Nazareth; that he practiced sorcery and beguiled and led Israel astray; that he mocked at the words of the wise; that he expounded Scriptures in the same manner as the Pharisees; that he had five disciples; that he said that he was not come to take aught away from the Law

or to add to it; that he was hanged as a false teacher and beguiler on the eve of the Passover, which happened on the Sabbath, and that his disciples healed the sick in his name.

Other direct references, but which are considered as being untrustworthy, are to the effect that Jesus was a bastard of an adulteress and that his father was Pandera or Pantere; that for forty days before his crucifixion a herald went out proclaiming why Jesus was to be put to death, so that any might come and plead his favor, but none was found to do so, and that there was doubt whether Jesus had any share in the world to come.

While the later statements may not stand the test of historical criticism as well as the earlier ones, they are not without value here. They unquestionably came into existence as a result of the animosities which grew up between the Christians and the Jews and which did not at first exist. If Jesus had never lived or there had been any question of his existence, why, it may be asked, did the enemies of the Christians admit his existence and confine their opposition to denying the claims of his unusual superiority which were advanced by the Christians? It would have been much easier to have said, "There never was such a man." These later statements are valuable here simply because they show that the enemies of the Christians did not doubt the existence of Jesus. If there had ever been such a doubt, it would have appeared in just such places. As a matter of fact, the reliable records of the Jews, as well as their folklore, all admit the existence of Jesus under some name, but all sought to explain the Christian claims concerning him in other ways. This involved the use of what is known as negative evidence. It is entirely permissible here.

The value of all of this evidence depends to a great extent upon how closely it can be connected in time with the life of Jesus. Rabbi Eliezer the Great was born between 30 and 40 A. D., or about the time Jesus died. It is not unreasonable to believe that he knew personally those who had actually seen and heard Jesus. The Talmud records a number of instances concerning R. Eliezer which connect him indirectly with the teachings and followers of

Jesus, and one instance where Jesus is twice mentioned openly and by name.

R. Eliezer, when brought before the Procurator on a charge of heresy, said, among other things: "Once I was walking along the upper street of Sepphoris and found one of the disciples of Jesus of Nazareth and Jacob of Kefar Sekanya was his name."\*\*\*\*He said to me, 'So Jesus of Nazareth taught me: For the hire of a harlot hath she gathered them, and unto the hire of a harlot shall they return.'" R. Eliezer goes on to say that this teaching of Jesus pleased him and because of this he was arrested.

The Talmudic account says that R. Eliezer was at this time an old man. This would place the incident well along toward the close of the first century. This statement, nevertheless, is the earliest direct reference made to Jesus by name in the Talmud, and is probably the earliest direct statement concerning him recorded in any literature now extant, unless we except, perhaps, some of Paul's writings. This statement was probably in the Talmud before the gospels were in their present form and a long time before any gospel or part thereof was considered canonical. Of course, it is not thought that the disciple mentioned was one of the twelve, but was probably one of the numerous followers of Jesus who were called disciples.

There are many direct references to Jesus in other Jewish literature, but they are of the same general nature as the later statements taken from the Talmud and can add nothing to what has already been said about these.

So much, then, for the evidence from Jewish sources.

Flavius Josephus, as he is usually called, was born 37-38 A. D. In his book, *The Antiquities of the Jews*, written during the last decade of the first century, we find the name of Jesus mentioned but twice. These references have not been considered reliable by even Christian scholars, largely because of the manifest additions made by later Christian copyists. Klausner, however, takes the position that while a portion of these statements are unreliable, a portion of them can be accepted. The italicized words in the following quotation are considered to have been added to the original text:

"Now there was about this time Jesus, a wise man, *if it be lawful to call him a man*. For he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. *He was the Messiah* and when Pilate, at the suggestion of the principal men among us, had condemned him to the

cross, those that loved him first ceased *not for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him*; and the race of Christians, so named from him, are not extinct even now."

The second mention of Jesus by Josephus speaks of James, "the brother of Jesus who was called the Messiah." Klausner considers this statement genuine. Josephus does not call Jesus the Messiah, but merely records the fact that others considered him such.

Tacitus, in his *Annales*, written about 115-7 A. D., tells that the Christians were accused of the burning of Rome in the time of Nero, and says: "Christus, from whom they derived their name, was condemned to death in the reign of Tiberius by the Procurator Pontius Pilate."\* Tacitus plainly shows his unfriendliness toward the Christians in his comments concerning them.

Suetonius (65-1350), a contemporary of Tacitus, while writing in *The Twelve Caesars* of Claudius, who was emperor from 41 to 54 A. D., says: "He banished from Rome the Jews who made great tumult because of Chrestus."\*\* Klausner maintains that this statement justifies us in assuming that a Christian community was founded in Rome during the fifth decade of the first century and not later than ten years after the crucifixion.

Pliny the younger in 111, while Proconsul of the province of Bithynia, wrote a letter to Trajan, the Roman Emperor, in which he describes Christianity as being a popular movement, but seems to know nothing about it other than that the Christians sing a hymn in which they appeal to Christus as God. This shows that within seventy-five years after Jesus' death he was deified by his followers.

Outside of the New Testament, the value of which we are not now considering, all the early evidence showing that Jesus lived is produced above. That it is both meager and lacking in directness cannot be denied. There is plenty of evidence, however, to show that by the beginning of the second century there had grown up a well established tradition concerning the existence of Jesus and some of the outstanding events of his life. The claims made concerning Jesus by the Christians and the rejoinders made by the non-Christians had a tendency, just as a discussion does nowadays, to create interest and speculation. These were followed, in turn, by more extravagant claims and denials. The non-Christians

sought to explain away all of the claims concerning Jesus, rather than by denying his existence. Instead of having his power from God, it was from the devil. Instead of having a virgin birth, he was a bastard born of an adulteress. Instead of a miracle worker, he was a sorcerer. Most of the Talmudic and other Jewish writings concerning Jesus came into existence to oppose the claims of the Christians but not in opposition to Jesus himself, as he was not seriously considered during his lifetime.

Celsus, a heathen philosopher, about 178 A. D., wrote an attack upon Christianity entitled, *The True Word*. About three-fourths of the text is still as originally written. Celsus shows that he is familiar with the Christian as well as the non-Christian stories about Jesus. He takes the position that Jesus was born in adultery and nurtured on the wisdom of Egypt where, he claims, Jesus sold himself into slavery. This testimony is valuable here solely because it is a well authenticated statement of a writer of standing who was enough opposed to Christianity to write an attack upon it. There was no question in his mind, 150 years after the death of Jesus, that Jesus ever lived.

It is not true, as non-informed Christians often state, that the Jews ever have denied or doubted the existence of Jesus. They have denied some of the claims made by Christians concerning Jesus, particularly as to his deification. This may also be said concerning the Mohammedans.

### THE TEST OF A RELIGION

In his delightful volume, entitled *Notes and Anecdotes*, Joseph Bucklin Bishop tells a story of Henry Ward Beecher which illustrates the point I am trying to make. One evening, at Plymouth Church, he sat in the gallery directly behind a woman who became so absorbed in listening to what Beecher was saying that she leaned far forward in her seat, to the embarrassment of the young man in front of her. At the conclusion of the sermon, in the quiet hush which followed the preacher's final words, she drew a deep breath and said, "I can work another week now."

Whatever we may think about the intellectual correctness of the kind of religion which Beecher taught, it was a religion which passed the test of making an actual difference in the day-by-day life of that woman. It actually functioned in her life, giving her the courage she desperately needed for the tasks of her ordinary life. And I am inclined to believe that this is what any religion worthy of the name must do for the men and women who accept it.

Frederick M. Eliot in *Humanistic Sermons*; Edited by Curtis W. Reese; The Open Court Publishing Company.

\**Annales* xv, 44.

\*\**Claudius* 25



# The Stereopticon Coming Into Its Own Again

*By Dr. Elisha A. King, Miami Beach, Florida*

I SHALL never forget the first "magic lantern" I saw in operation. It was in the country and the "show" was given in a little union chapel where a Sunday school was held and where the neighbors held their socials and entertainments. I was the boy who "ran" the music box while the lecturer operated his motion slides. They reminded me of a kaleidoscope. One of them I remember because it was the picture of a skeleton and when worked in the lantern caused the head to be juggled by the skeleton hands. I suppose they were animated pictures in a crude form. I turned the crank of the music box while the skeleton danced.

Years passed and I found myself in the Christian ministry and the pastor of the First Congregational Church, Sandusky, Ohio. I had never forgotten the experience with the stereopticon during boyhood days. Living near Cleveland I got acquainted with a man who made both stereopticons and lantern slides. Through him I secured an outfit, induced my young people's society to pay for it on the installment plan, and used it Sunday nights. We gave a series of illustrated lectures on world-wide missions and filled the church every Sunday evening. We used it in other ways and got a good deal of fun out of it as well as actual service for the church.

Ever since then I have used lantern slides in my church work. During the years I spent in the state of Washington I always had a stereopticon to use myself and ready for lecturers who came through our city with slides. During that period I made use of the Underwood and Underwood machine and slides. I suppose their slides at that time were about the best in the country. The sets of slides were made up of beautiful colored pictures of the Holy Land and the prepared lectures were splendid presentations of history and biography connected with Bible times. The Keystone View Company of Meadville, Pa., now handles their lantern slide business.

Quite early in my experience I began to build a lecture of my own and had slides made to order. Some men make their own, but it seems better to me to have them made by experts. It is not wise to use poor slides. The minister who wishes to get an audience of discriminating people should use only the best. If he establishes that repu-

tation the best people will return to see his pictures every time he shows them. Most any minister can afford to collect pictures on some favorite theme and have them made into slides gradually. In time he will have a set and can then give his lecture many times and can then earn enough and more to meet the expense. It is a good thing for every minister to have at least one lecture that he can master and use on occasion.

Lectures of certain kinds can be given annually and if they are good they will continually draw a crowd. I tried this out first in California. The church of which I became pastor had a complete motion picture outfit that had been used successfully by my predecessor. It had a stereopticon attachment and I began my picture work with slides. However, the motion picture was just "coming in" then so I experimented with it. During a period of nearly six years we used both slides and films and I believe we demonstrated that visual education is a mighty efficient method in religious work. During that time we often advertised our slide programs as "Still Pictures of Moving Subjects" and it took among the people.

When I came to Miami Beach six years ago there had never been a church service in the evening and it was a question whether anyone would attend if we had one. It so happened that before leaving California I had given many reviews of Will Irwin's "The Next War," and all the illustrations had been put into lantern slides. I had a few other war slides and I made a venture to try out a stereopticon lecture on this same book for the first Sunday evening service. We advertised it in the newspapers and waited results. The church was packed with eager people. Having discovered that I could get an audience in this fashion I continued the plan all winter with equal success. I had a large collection of slides of my own and I rented many more. Our experience may be suggestive to someone who is considering the use of pictures in his church program. We sent to our denominational headquarters and secured many of their illustrated missionary lectures. We rearranged the slides, left out some, and gave travelogues on this and that country. Toward the end we inserted just enough of the distinctively missionary pictures to show what Christianity was doing in those countries,

and the results were good. The church was filled every Sunday night through the winter. I have used pictures frequently for the past six years.

Very shortly after taking up this work a friend gave me a complete motion picture equipment and I began using films. We gave a series of mid-week motion picture programs the first year just for the sake of entertainment and education. We also used them on Sunday evenings. But I never allowed the motion pictures to completely take the place of stereopticon slides. For the past two years we have made much more use of slides, and we have one man who comes to us annually who gives a stereopticon lecture for which we pay \$100 a night. But we have many men come who bring films and we are all ready for them. Last year we had a hunter of big game with the camera and he gave the best part of his lecture with slides and then concluded with two or three reels.

In one of my trips to Boston I called on a man who has made and sold lantern slides for the past fifty years. I asked him what the motion picture business had done to the slide business. He replied this way: "When the motion picture first came into use the slide business fell off considerably. Everybody wanted films. Now, however, the slide is coming back into its own. Somehow a picture on a slide can be used advantageously in nearly every situation. It can be held before an audience and described and explained better than a film." It is true, of course, that many motion picture machines are now so made that any part of the film can be held upon the screen for any reasonable length of time. Nevertheless, there is no film that can take the place of a really fine slide. Not long ago I was in one of the finest motion picture theatres in the country and between reels, or pictures rather, a series of exquisite slides beautifully colored were shown to the audience. Without doubt they added much to that program.

The value of the stereopticon has been greatly enhanced in recent years by the use of the Trans-Lux Daylight screen. I have tried many screens supposed to show pictures in the day time, but they have never given satisfaction. This new screen does. The lantern is placed back of the screen and the pictures appear in a frame resembling oil paintings. I have used it in the morning before the Sunday school, in the evening and in the bright sunlight during the afternoon in the cloisters of our church. This new combination enables teachers to use visual methods in teaching their lessons, and gives a polish to picture sermons that the ordinary screen cannot give.



I use the motion picture, but I have not given up using slides. They are not rivals at all, they are friends and ought to be used in friendly fashion for the more rapid and interesting presentation of the claims of the kingdom. The stereopticon is coming into its own.

### Ministers and Laymen

(Continued from page 736)

current expenses that was pledged for the missionary program of the church?

Laymen should use business methods in conducting the work of the church. Why is it that laymen seem to leave most of their business sense behind them at the office? I have known capable business men, who in their own stores and offices, take advantage of every 2% ten-day discount, but who, with a perfectly clear conscience, will allow the coal bill of the church to remain unpaid for anywhere from three to six months. They will borrow money for their own business, but never for the church.

Laymen, don't discourage every new plan the minister suggests. Let him try it out; it may have merit. Almost every worthy forward movement will finance itself if properly managed.

Put a special item in your budget for the minister's books. Books are part of the minister's business equipment; he needs them in his work for the church. He ought to have at least one new book a week, and this means from \$75.00 to \$100.00 per year.

Ministers should be insured against the worries of old age. The Baptist Temple, of Rochester, New York, not only pays its pastor a good salary, but has insured his life for a remarkable sum, as a business investment, against accident, sickness or death. The minister who gives the best years of his life to the church should be backed financially by the church in the payment of premiums to the Retiring Fund of the denomination. All of these items which affect the financial standing of the minister and the church should receive attention when the budget is made up for the new year.

And now let me give to ministers some of the suggestions which have come frankly from the laymen:

A minister took the position, in an article published not long ago in *The American Magazine*, that he wished his congregation would not hold him responsible for all that went wrong in the church. Ministers, you are responsible for the work of the church, for its victories and its defeats. You cannot escape this responsibility if you expect to succeed in your work.

Remember that you are paid. You are an employee of the congregation.

Ministers sometimes forget that they earn their living by serving the church; whereas, the layman renders his service purely from a voluntary standpoint. A proper appreciation of this relationship will keep the minister from making unreasonable demands upon his laymen.

Don't create friction by pressing your ideas and plans upon the laymen when they are not convinced that you are right.

The minister should give his congregation their "money's worth." If they furnish him with books, for instance, he should read them, and include their lessons in his sermons. He owes it to his people to keep abreast of the times, through travel, interviews with leaders, attendance upon conventions, correspondence and study.

Ministers should refrain from using questionable methods to secure a call. Business would not tolerate some of the ways used by the clergy, and such means are scarcely worthy of the church. The best way to secure a call is to "let your light so shine before men that they may see your good works"—right where you are!

Ministers should not run side lines which are out of harmony with the general interests of their work. "This one thing I do," said Paul; "I press toward the mark for the prize of the high calling of God in Christ Jesus." A man said to me recently, "I was keen about my minister until he came to sell me a set of books." He did not object in the least to the books, but he did not want them sold to him by his minister.

A minister should dress as well as he can on the income he receives. It may not seem reasonable to the minister, but it makes quite a difference to the layman how his minister dresses—whether or not his clothes are pressed, his collar clean, his shoes polished, and his general appearance one of neatness and care.

A minister should not try to be a jack of all trades around the house and the church. Is it not a mistake when a minister tries to repair his car, paint his house, install his lighting fixtures, and other items of this kind? Turn it around: what would he think of his laymen if they took it upon themselves to conduct some of their own religious services, marry the young, and bury the dead? Is he not jealous of his profession? So are the laymen who make up the membership of his church.

A minister should organize his time and his work as carefully and as conscientiously as though he were on the payroll of a great factory. Ministers are sometimes inclined to take advantage of their freedom from definite daily responsibilities, and as a result, grow careless and indifferent in the

administration of their work. If it seems desirable to help with the family washing, or the cleaning of the house, or other duties of this kind, should it not be done outside one's working time for the church, just the same as it would be in the case of business? Most laymen feel that a certain number of hours should be set aside religiously and sacredly for study, for pastoral work, and for the other duties of the minister's life.

Ministers should take a personal interest in their people. I was asked recently to criticize a news bulletin which a pastor had issued for his church. Nearly two-thirds of its news was about himself and his family. He would have created more interest on the part of his congregation if he had forgotten himself, and had reported the arrival of the newest baby, or the birthdays in the Primary Department of the Sunday school, or the work of the missionary in China who is receiving the support of the Women's Association. Inquire about the young people who have gone to the city; or to college. Let your interests be as great as those of all your people if you expect to be their leader.

Chart your organization. Brood over it as you would a sermon. Where is it weak? Where can it be strengthened? Who is ready for promotion? How can this discouraged worker be helped? In a military campaign every hill and valley is charted. Every possibility of attack and defense is studied. So it should be in the work of the church.

Ministers should take a personal pride in the care of church property. You may not realize it, but your equipment is holy to the layman. The communion table, the pulpit chairs, and the books you use—all these seem sacred. In a church not long ago I found a large pulpit Bible on the floor with a quantity of old Sunday school papers and hymn books all covered with dust. It was put there and left there by the minister. I asked him what he would think if the United States flag were treated similarly. He replied that nobody would stand for that. Then I asked, "Is not the Bible the symbol of our religion, just as the flag is the symbol of our patriotism?"

In the promotion of financial or other campaigns, the minister should never flinch. He may not be carrying the details of the organization, but he is bearing the vision—the banner—the torch that lights the other flames.

Regarding the subject of advertising and publicity: It is better to make news by an active program in the church, which will be of interest to other people, than to carry paid advertising, without such news.

(Continued on page 748)

# When "The King Of Kings" Came To Our Town

By Bernard C. Clausen, Syracuse, N. Y.

LONG ago we had decided that the way to say "No" to the unworthy things in the theater was to say "Yes" to the good things. We had discovered, to our dismay, that when a manager booked a dirty attraction, and advertised it as widely and as skillfully as he could, he always spent sometime wishing that the clergy would attack it. If he could only get one of our ministers to fulminate in lurid warning against his smut, he knew that the success of that show was assured. And sometimes the managers even went to the extreme of setting up decoy ducks to draw the preachers' fire by causing anonymous letters to be sent to ministers, calling attention to the terrible moral blight which was about to descend upon our city and urging that our good people be warned. If their ruse succeeded they chuckled with glee. It was the perfect recipe for a sure-fire hit.

But at last we have outguessed them. We refuse to mention their obscenities. Instead, we advertise their real masterpieces. We run a regular column in our church bulletin called "The Week in the Town". Here we list all the lectures, the concerts, the debates, the art exhibitions, in which our Christian public should be interested. Here also we append a "White List" of plays and movies which we can conscientiously recommend. We name only those about which we can be honestly confident. In case of doubt, we refuse the listing, preferring to give ourselves the benefit of the doubt. We add a special news mention of any really distinguished attraction, such as a week of Shakespeare, or a wholesome laugh play like *Abie's Irish Rose*, or a fine propaganda film like Channing Pollock's *The Enemy*. We write the theatrical managers every three months, asking them to cooperate with us in furnishing promptly the notices of their good things. We send each manager marked copies of our bulletin each week, showing them what shows we are advertising. And we have indisputable evidence that already we have made a perceptible difference in the dramatic atmosphere of our city. The stage and movie men are more con-

fident about booking a really fine thing. They actually feel the box office result when we do our best to boost them. They are no longer cynical about the power of the church to protest a smut drama into prominence. And they are willing to offer us tit for tat.

So we were not totally unprepared for the coming of *The King of Kings*. When the advance agent of that stupendous movie production came to town, she was sent by the local manager at once to us. He was certain that she could ask us for the limit of coopera-



Christ and the Centurion, from *The King of Kings*

tion. We were sure when she arrived that she would not dare submit for our approval a movie which was unworthy. She asked for advance notice in our calendar, and we assured her that this would have been granted even if she had not asked it. She suggested that on the Sunday before *The King of Kings* week, we might be willing to distribute to our congregation the leaflets which the local theater issued describing the production. To this we cheerfully assented. But we went beyond her expressed desires. We offered to make Monday "First Baptist Day at the King of Kings", and to take a big block of tickets for our own people for the Monday matinee and evening.

Be it known that if Monday is a blue day in a pastor's life, it is deep indigo in the calendar of the theatrical manager. Even with the greatest pos-

sible backing arranged, Monday remains a problem. The complimentary tickets are all issued for Monday. The house must be filled by strenuous work on Monday. So when we offered to make Monday "First Baptist Day at the King of Kings", we were proffering real help. Yet our church people might just as well go on Monday as on any other day, and they would feel happier if we all sat together and made it something of a family party. Indeed, some timid souls, who still felt the influence of the puritan attitude toward the theater, might feel freer to venture upon the dubious ground of movie enjoyment if they could expect to be surrounded by members of our Sunday congregation, with whom they were accustomed to worship each week.

In return, we asked one favor. Would the manager of the theater permit us to insert in their programs at the showing of *The King of Kings* a leaflet describing our church? He assented without a moment's hesitation. When Monday came, and First Baptist Day was opening the week at the Wieting Theater, we had delivered to him, and he had distributed to his ushers, the first of 10,000 leaflets which were to last through the week.

When the next Sunday morning came I preached on "The King of Kings in Our Street", and this is an outline of the sermon:

"Syracuse has had unusual opportunities for enjoying distinguished Christian ministries. Talmadge, and Maltbie D. Babcock, and Cortland Myers have been preachers in our churches, on the way to their subsequent world fame. Billy Sunday and J. Wilbur Chapman have had evangelistic meetings here which represented the apex experience of their preaching lives. Each year the Civic Lenten Services bring to our midst the outstanding pulpit master among our contemporaries.

"But the greatest single spiritual experience of our city's life has come during the past week. Thousands of people paid a high price for the privilege of seeing the first Syracuse showing of *The King of Kings*. They went away having enjoyed a marvelous masterpiece of Christian preaching.



"Consider how skillfully the producers solved the very difficult preliminary problem of presenting the figure of Jesus. It had never been done before. A theatrical tradition had prevented. The producers of *Ben Hur* found the same difficulty and solved it by showing a shadow of Jesus, and in one scene only his hand.

"Yet if *The King of Kings* was to be produced at all, it must begin by a declaration of independence breaking down these century old inhibitions. Note how beautifully and reverently the change is accomplished. You see a great crowd of invalids gathered about an oriental house waiting. You suspect that Jesus must be inside. Here are the lame and the halt and the blind arrayed in pitiable attitudes of helpless longing, counting the moments until he should appear. You are conscious of a stir in the crowd. Someone is making an uncertain way between the ranks of impatient ones. It is a timid little girl. Her eyes are blind. She is feeling along with her wistful emaciated hands. In her face is a great longing and a radiant hope. She is pushed away and roughly handled by the men and women who have been waiting longer. But she keeps on.

"Suddenly the screen goes black. At once we realize that we are seeing the world as she sees it. We have been taken into the terrifying darkened chambers of her mind. We grope with her through the shadows. Then points of light begin to show. The screen becomes a whirling kaleidoscope of shifting shadows. The images clear. The forms take on recognizable outlines. We are looking up into the kind smiling face of a man. He has healed her. He is Jesus. We are seeing him through her grateful eyes. If this is not skill in preaching, I do not know skill when I see it.

"As the story moves on, you are impressed with the scholarly accuracy exercised in character portrayal. The twelve disciples have been selected and studied with meticulous care. I spent years in writing a book called *Pen Portraits of the Twelve*. When I saw the twelve upon the screen, I felt as if I recognized them at once. Even the figure of Jesus himself is far from disappointing, though the probability of failure here was overwhelming. Before the actor was allowed to interpret Jesus, he was bound by contract to dedicate ten years of his life without other parts to this supreme effort of his art. And he does succeed in making Jesus seem appreciably real, a task that most ministers have failed to accomplish after years of attempt.

"I was delighted to observe the unifying power of *The King of Kings*. All

of us went away feeling that his was really *our* Jesus. 'First Baptist Day at the King of Kings' also happened to be 'House of Providence Day', so Catholic orphans mingled with our children, and white hooded Sisters of Charity laughed and cried at the same scenes which affected us. All of us were touched and helped and surprised.

"You tell me that it was good business to write this movie so that no one need be offended by religious differences. I tell you it was good religion, too. This is the ultimate reply to the Pope's Encyclical Letter, after all. He may still insist that we cannot actually work together in honest organized double harness. But *The King of Kings* proves that we can laugh together, and cry together, and love together, and repent together.

"This unity of faith is obtained by concentrating on the years of Jesus' active ministry. *The King of Kings* does not delve into the divisive issues of his boyhood, his birth, his antecedents, etc. Instead, it presents him as he appeared to the consciousness of those who first heard his voice, a teacher and a helper, claiming only the authority of true words and kind deeds, and proving his divinity by the divine quality of his life. Nor does the movie venture into the questionable episodes of later years, when after his crucifixion his followers magnified their pigmy differences and libelled him with their jealous organization. We recognize the Christ of *The King of Kings* because he is really the Christ of the New Testament, the Christ we all delight to claim,—'Our Christ'. Once again, we have been forced to admit that the real slogan of Christian unity is 'Back to Jesus!'

"I shall never forget the solemn and beautiful climax of the movie. Jesus is seen at last, the events of his hurried years subsiding into silence behind him, while he broods with sympathetic longing over the towers and temples of a great modern city. The last words on the screen are the words of that thrilling promise, 'Lo, I am with you always!' As you turn your eyes from the silver sheet before you, to the souvenir program which has fallen into your lap, you see that its back cover, printed with all the glory of modern color design, contains not an ad for the attraction, but a reproduction of this same final scene, and the repetition of that same haunting sentence, 'Lo, I am with you always!'

"Do you wonder that I call *The King of Kings* great preaching? I went away praying fervently, that some day, with the resources at my disposal, I might have the privilege of doing one-tenth as well.

"Yet having said so much in fervent tribute, it becomes necessary for me to add a sincere warning by way of criticism. *The King of Kings* is guilty of one great omission. It is all deeds! It has room for no words! There are few sub-titles. Of course, this is the new principle of movie production brought to its logical extreme by *The Last Laugh*, in which no single printed word appears upon the screen, the whole being carried on by acting. But in *The King of Kings* this means that Christ's conversation is almost wholly omitted. The few remarks attributed to him are purely incidental. You see Christ the doer. You hear nothing of Jesus the teacher.

"It is not enough for the producer to claim that it is too difficult to dramatize 'teachings'. Surely the teachings of Jesus are the most dramatic in all the world. The parables and pictures with which he bejewelled his speech seem made to order for a scenario. If these producers were afraid of a difficult job, they should have stopped before they began on *The King of Kings*. Time after time they have solved dramatic problems far more serious than the problem of producing Christ's truths on the screen.

"No, the melancholy admission must be made. Christ's worst fears have been realized. We have allowed ourselves to drift away from his teachings into a pseudo-reverence for his deeds. A movie producer can recount the whole story of his life without once referring to the truth he came to proclaim. Thousands of Christians can sit through it spell bound, without ever noticing the lack. We follow him because of a superstitious respect for his miracles, and pay no real attention to his truth. We shout, 'Lord, Lord,' when we see him perform, but we do not see the things which he says. We follow him for the sake of watching him do miracles with bread and fish. But we skip those parts of the gospel which contain prescriptions for our own behavior. We yield him the tribute of our admiration, and say quite sincerely that the King of Kings is the greatest figure in history. But we never ask 'What did he teach?' We buy Bibles for table decorations, because we feel that in some vague way the Bible is related to him, but we never think of consulting the Bible to discover what it has to say about the way we ought to live. He who went through his life healing and helping others out of sheer pity, but warning his friends everywhere not to mention his power for fear that people would forget his words, now sees a whole Christian generation entranced with stories of his deeds and utterly oblivious toward his wisdom.



"You who saw the picture were amazed by its accuracy and care, you were thrilled by its skill, you were breathless at the thought of the expense involved in erecting those huge scenes for the sake of a few feet of film, you have confronted Jesus the doer of deeds, you have been helped by that. I call upon you now to restore the balance. To study, and plan, and expend what you have, in a new effort to reveal, by the drama of your lives, the thrilling movie of Jesus the teacher of truth."

"Sing them over again to me, wonderful words of life.

Let me more of their beauty see, wonderful words of life.

Words of life and beauty, teach me faith and duty.

Beautiful words, wonderful words,  
Wonderful words of life."

## Mr. Money-Love On The Ambitious Minister

**N**OW that every one is rereading *Pilgrim's Progress* it seems worth while to reproduce the famous discussion of Mr. Money Love on the ambitious minister.

**MR. MONEY-LOVE.** I see the bottom of your question; and, with these gentlemen's good leave, I will endeavour to shape you an answer. And first, to speak to your question as it concerns a minister himself: Suppose a minister, a worthy man, possessed but of a very small benefice, and has in his eye a greater, more fat, and plump by far; he has also now an opportunity of getting of it, yet so as by being more studious, by preaching more frequently, and zealously, and, because the temper of the people re-

quires, it, by altering of some of his principles; for my part, I see no reason but a man may do this (provided he has a call), ay, and more a great deal besides, and yet be an honest man. For why—

1. His desire of a greater benefice is lawful (this cannot be contradicted), since it is set before him by Providence; so then, he may get it, if he can, making no question for conscience' sake.

2. Besides, his desire after that benefice makes him more studious, a more zealous preacher, &c., and so makes him a better man; yea, makes him better improve his parts, which is according to the mind of God.

4. Now, as for his complying with the temper of his people, by dissenting, to serve them, some of his principles, this argueth—(1) That he is of a self-denying temper; (2) Of a sweet and winning deportment; and so (3) more fit for the ministerial function.

4. I conclude, then, that a minister that changes a small for a great, should not, for so doing, be judged as covetous; but rather, since he has improved in his parts and industry thereby, be counted as one that pursues his call, and the opportunity put into his hand to do good.

And now to the second part of the question, which concerns the tradesman you mentioned. Suppose such an one to have but a poor employ in the world, but by becoming religious, he may mend his market, perhaps get a rich wife, or more and far better customers to his shop; for my part, I see no reason but that this may be lawfully done. For why—

1. To become religious is a virtue, by what means soever a man becomes so.

2. Nor is it unlawful to get a rich wife, or more custom to my shop.

3. Besides, the man that gets these by becoming religious, gets that which is good, of them that are good, by becoming good himself; so then here is a good wife, and good customers, and good gain, and all these by becoming religious, which is good; therefore, to become religious, to get all these, is a good and profitable design.

This answer, thus made by this Mr. Money-love to Mr. By-ends' question, was highly applauded by them all; wherefore they concluded, upon the whole, that it was most wholesome and advantageous. And because, as they thought, no man was able to contradict it, and because Christian and Hopeful were yet within call, they jointly agreed to assault them with the question as soon as they overtook them; and the rather because they had opposed Mr. By-ends before.

And for Christian's answer. Well, turn to the page in your copy of *Pilgrim's Progress* and you have it.

## A Pleasing Communion Service

This service is reproduced from the church calendar of the First Congregational Church, Glen Ellyn, Illinois, Rev. Orville L. Keplinger, minister.

### A Service Commemorating the Institution of the Lord's Supper 11 o'clock

#### Part I. Devotional Introduction

Prelude—"Legend" ..... Olsen  
Scripture Sentences  
Doxology  
Invocation and Lord's Prayer  
Hymn—Music No. 112. See words on opp. page. .... Ozora Stearns Davis, 1909

#### PART II. The Institution of The Lord's Supper

Scripture—The Preparation for the Feast  
Quartet—"O for a closer walk with God" ..... Foster  
Scripture—The Celebration of the Passover  
Hymn No. 301—"Beneath the Cross of Jesus" ..... E. Clephane, 1868  
Offertory—"Serenade" ..... Olsen  
(Enclose offering for Deacons' Fund in Special Envelopes)

#### Part III. The Last Message

Scripture—Christ's Words in the Upper Room  
Quartet—"Nailed to the Cross" ..... Tullar  
Scripture—The Prayer of Jesus  
A Moment of Meditation and Silent Prayer  
Choir Response

#### Part IV. Gethsemane

Scripture—The Agony in the Garden  
Hymn No. 119—"There is a green hill far away" ..... C. F. Alexander, 1848

#### Part V. The Ordinance of The Lord's Supper

Reception of Members  
The Communion  
Choir Hymns: (As Deacons return to the table after serving)  
No. 201—"Break thou the bread of life" ..... M. A. Lathbury, 1880  
No. 269—"Thy life was giv'n for me" ..... F. R. Havergal, 1858

#### Part VI. The Abiding Guest

Hymn No. 234—"I've Found a Friend" (vs. 1 and 4) ..... J. S. Small, 1866  
Benediction  
Amen by the Quartette  
Postlude—"Impromptu" ..... Schytte

# Let's Keep Alive

By Thomas H. Whelpley, New York City

Dr. Whelpley is the pastor of the Chelsea Presbyterian Church, New York City. This article with the illustrations recently appeared in "The Physical-Religious Forum," a little quarterly published in New York which sells for thirty cents per year. We recommend it. Article and illustrations are used by special permission.

dozen good stretches will start things.

**Exercise II.** By standing erect with hands on hips, one may twist the body from the waist up, so that he becomes alive to the fact that something has been neglected. First to the right, then to the left, a dozen times each way.

**Exercise III.** The floor touch will demonstrate that your muscular control has never been developed. Taking the position illustrated, reach out with the left leg, then draw it back. Change position and repeat with the right leg. Do this six times.

**Exercise IV.** In the side bending, stand erect with hands on hips. Then bend the body from the waist far to the right, then far to the left. Repeat at least twelve times.

**Exercise V.** The forward bend is not as easy as it looks. Stand erect and then bend forward from the waist as far as possible, holding the knees rigid, as shown in the illustration. Then return to the erect position. Repeat this twelve times.

**Exercise VI.** Knee raising or high stepping is the last of these exercises. Bring the left leg as high as possible, as shown in the illustration. Bend knee and point toes. Return to standing position. Do same with right leg. Try twelve of each. Then standing erect, jump clear off the floor a dozen times.

Try these exercises

for a month of mornings, and check the results!

It is of interest to note the increasing number of ministers who have joined the daily dozen throng, and who are thereby adding to the effectiveness of their daily ministry.

## LABOR SUNDAY MESSAGE, 1928

(Prepared by the Commission on the Church and Social Service, of the Federal Council of the Churches of Christ in America, for use on Labor Sunday, September 2, 1928.)

Dreams of a better social order can no longer be dismissed as the impracticable objectives of sentimentalists. Science appears upon the scene as the handmaid of religion. For science has already accomplished the impossible. By its knowledge of law it has subdued the natural order to the will of man. Man flies, he speaks through space, he draws electric power from the sky. By the aid of science we now do those things which previous generations put down as the foolish dreams of impractical men. There is every reason to believe that science can now adopt social ideals as specifications of a great task to be accomplished for humanity and proceed by the scientific method to assist in evolving a new industrial order which shall be increasingly characterized by righteousness and peace.

A score of years ago the churches of this country expressed the ideals of religion in their bearing on social and industrial relations. The abolition of child labor; protective regulations for women in industry; the abatement and prevention of poverty; the protection of the worker from dangerous machinery and occupational diseases and the hardship of enforced unemployment; suitable provision for old age; the right of employees and employers alike to organize; adequate means of arbitration and conciliation in industrial disputes; the gradual and reasonable reduction of hours of labor to the lowest practicable point; a living wage as a minimum in every industry and the highest wage that each industry can afford; a new emphasis upon the application of Christian principles

to the acquisition and use of property; and the most equitable division of the product of industry that can ultimately be devised—these are the industrial ideals for which the churches stand.

Certain phases of the industrial problem press for immediate attention. The past year has seen a

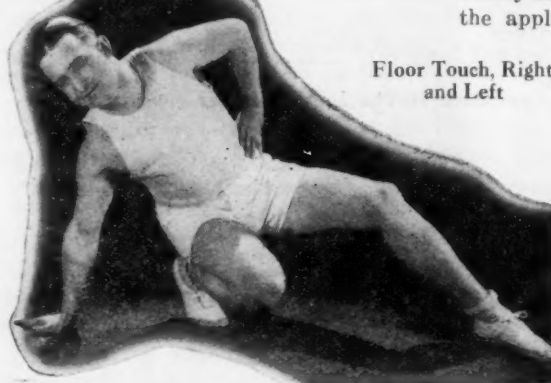
(Continued on page 747)



Full Body Stretch



Body Twist from Waist, Right and Left



Floor Touch, Right and Left

THE physical sluggishness that hampers so many ministers in both their pulpit and parish labors may easily be overcome if there is a willingness to devote a few minutes a day to removing the handicap.

Generally it is the trunk of the body that causes most of the weary, dragged-out feeling. Elimination is not normal and therefore the whole machinery slows up.

The exercises presented this month, through the courtesy of the Rev. Thomas H. Whelpley of New York City, will, if used daily, put new life into the organs now semi-dormant because not given their inherent right of the exercise that they constantly need.

**Exercise I.** This full body stretch will loosen up the frozen joints and pull apart the sleepy muscles. A half



# Over-Zealous Exhortation As Disturbance Of The Public Peace

By Arthur L. H. Street

(Here each month, Mr. Street, a well-known legal writer, will discuss some recent court division affecting the church. We know that these will be eagerly read by ministers and church trustees.)

**R**EV. GRANT BOTTOMS, colored minister of a Louisiana, Mo., congregation, exhorted his little flock so lustily that his "Glory Hallelujahs" were audible six blocks away. This led to his conviction under a local ordinance against disturbances of the peace. But the St. Louis Court of Appeals reversed the conviction and discharged him from the prosecution, for reasons stated as follows (City of Louisiana vs. Bottoms, 300 South Western Reporter (2d series) 316):

"While fully appreciating the fact that the municipal assembly of plaintiff city, in the exercise of its powers, saw fit to particularize hallooing, helling, and screaming as acts which, when done in the night time, might tend to disturb public tranquillity, nevertheless we cannot bring ourselves to believe that the language of such ordinance, when strictly construed, can be held to contemplate and embrace conduct such as that of defendant complained of in this action. We grant that to most people such manifestation of religious fervor might seem wholly unnecessary, if not ridiculous, and that to many it might indeed be offensive. But yet we are firmly of the opinion that the isolated instance of overzealous worship involved in this proceeding did not interfere with the usual good order which otherwise prevailed among the citizens of Louisiana, so as to justify the bringing of defendant before the bar of justice to answer therefor in a proceeding partaking of the nature of a criminal action. Indeed there was once a time in this country when a minister, whose voice would not have carried for a greater distance than two city blocks, would certainly have been accepted with greatly restrained enthusiasm, and most likely would have been regarded, even by his most faithful parishioners, as a downright failure in the ministry.

"It must be borne in mind that we do not arrive at our conclusion in this case from the false premise that the calling of defendant is a regularly ordained minister of the gospel entitled him to any rights not possessed by other citizens, or rendered him in any wise immune to

the ordinary application of the law. We say this for the reason that, while our basic law provides that all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience, yet the liberty of conscience so secured may not be so construed as to excuse acts of licentiousness, nor to justify practices inconsistent with the good order, peace, or safety of the state, or with the rights of others."

Labor Sunday Message, 1928

(Continued from page 746)

serious condition of unemployment. The situation has been not less but more challenging because of a condition of prosperity for many while a very large number of men were out of work. The Department of Labor has estimated that there were nearly two million fewer persons employed in January of this year than in January, 1925. Since the so-called normal unemployment is not less than one million, this government estimate means that at least three million workers must have been

unemployed during the past winter. Such a condition is economically unsound and intolerable from the point of view of Christian brotherhood. Let the forces of religion vigorously renew their efforts so to inspire our technicians, and so to impress upon industrial leaders and when necessary upon government the demand for solutions for unemployment, that wise and effective measures may be worked out to remove this evil from our economic life.

Side Bending, Right and Left

The Forward Bend

Knee Raising and Jumping, Right, Left and Both



The coincidence of unemployment and the rapidly advancing productive power of the nation due to the increased use of machinery, new power resources, scientific management, and the growing efficiency of labor suggest the possibility of a further shortening of hours and of a five-day-week in certain industries. Churches and social agencies must be prepared to do their part in providing for the increasing leisure time for all as hours of work are shortened. We have learned to view with confidence the ability of the

workers, if opportunities are provided, to make as good use of their leisure time as any other social group.

It is of basic importance in the approach, not only to these problems of hours and unemployment, but to all matters which touch intimately the lives of the workers, that the right of collective bargaining shall be recognized as fundamental. Representation of all the people concerned in a common undertaking, which is the



—Charles Galloway, Organist of Washington University and of St. Peter's Episcopal Church of St. Louis, and Director of the Morning Choral and Apollo Club; internationally famous for his brilliant and masterful recital work.

## Charles Galloway says of the KILGEN:

*"Last night it was my pleasure to give the Dedictory Recital on your recently installed organ in Sixth Church of Christ, Scientist, St. Louis, and I am writing to extend to you my congratulations, hearty congratulations, on this excellent, thoroughly satisfactory instrument, a genuine work of art. Really, I am very much taken with this organ—its voicing, blend, system of control, action; in fact, everything connected with the instrument, one of the best three-manual organs I have ever heard or played."*

—Thus still another famous organ master adds his word of appreciation to those of the great roll of artists who know and endorse the Kilgen.

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# Kilgen

Choice of the Masters



American principle of government, is the only sound and scientific method of adjusting labor relations and of working out permanent solutions of industrial problems. We view with satisfaction the forward-looking offers of the American Federation of Labor and other unions to cooperate with management in an effort to eliminate waste from industry, to increase production and to promote efficiency in the service of the public. An engineering approach to industrial problems by the labor unions in practical cooperation with management holds a significant promise of orderly and constructive progress.

It must not be forgotten that the churches are also employers of labor and that as such they are under the same moral obligations as other employers to operate on Christian principles in their relations with those whom they employ. Indeed, they are under greater obligations because of the position they assume as teachers of ethics and religion. The churches must ask themselves not only whether the salaries of ministers, missionaries and church workers are fixed on a brotherly basis, but also whether, in the business enterprises of their boards and publication agencies, conditions of employment, wages, hours and control are in accord with an enlightened Christian conscience. Some labor leaders have not been interested in the liberal pronouncements of the churches because of evasions by the churches themselves of the practical issues involved. A prominent church official has said: "I am about ready to ask my communion either to practice some of its liberal pronouncements or to repeal them."

We, therefore, urge both the religious and secular forces of the nation to renew their faith in the social ideals of the churches as practicable objectives for American life. We suggest to all concerned in industry that they approach the solution of labor problems in a more scientific and cooperative spirit, assured of the possibility of hitherto unattainable social progress. We call upon capital, labor and the public to move forward with good will, courage and intelligence into a new and better day.

### Lohengrin by Radio

Rev. Alfred L. Murray of Calvary Baptist Church, Rochester, New York, called up a local broadcasting station and asked that they put Lohengrin's wedding march on the air for a wedding he was about to solemnize. They complied by putting a record on a Victrola and putting the wedding march on the air. Mr. Murray tuned in and the marriage had the proper atmosphere producing music.

"Reward comes from faithful service."—Emerson.

### Ministers and Laymen

(Continued from page 742)

And, ministers, don't be an easy mark for professional swindlers. You have not really helped such crooks. The chances are that you have made it hard for the next inexperienced minister visited.

Remember that you are an executive. You are to be a leader of your people—a shepherd of your flock—not a "one-man-organization." It is for you to think out new plans and to put people to work.

And last of all, a minister should be careful about his personal conduct. I wonder why it is that almost every minister I meet wants to be a "regular fellow" like myself, whereas I wish him to be different. I do not like to call him by his first name; to me he is the Man of God.

I do not employ a minister to tell me funny stories, or to play golf with me, unless he has become my friend besides. I need him more to lead me in "paths of righteousness." The layman does not want his minister to share his vices, but to search out truth, and to point the way to reach it.

"When ends life's transient dream  
When death's cold, sullen stream  
Shall o'er me roll,"—

then it is that we laymen do not seek out the "regular fellow" to comfort us, and to lead the way; but in a spirit of humility and hope, we turn our steps towards the parsonage, and we look for the guidance and the comfort of the man of God.

Just as a surgeon should have a clear mind and a steady hand when a life is placed in his care for an operation, so should the minister be sure of himself spiritually, when I place in his care a precious soul as it crosses to the Great Unknown.

Therefore, as we meditate upon the powers and the possibilities of the world wide organization of the church, let us not assume our responsibilities lightly, but let us prepare ourselves anew for the business administration of our work. Let us take hold of it with vision, faith and courage, making the management of our local churches an example to the community; taking our part likewise in the larger programs of the associations, the state, the nation and the world;

"And let us not be weary in well doing," said Paul to the Galatians, "for in due season we shall reap, if we faint not."

\* \* \*

"Most people think in terms of Getting; but success begins in terms of Giving."—Henry Ford.



# The Editorial Page

## *On Getting the Right Start*

**T**HE church has learned to adjust itself to the vacation season and to use its health bringing qualities. Instead of declaiming against vacant pews it has cut down its program and urged every one, rich and poor, to find a few days or a few weeks for rest and recreation. Throughout the land the churches, champions of humanity, have invested millions of dollars in summer camps, assemblies and Chautauquas that men, women and little children might rest and grow.

But now the vacation weeks are over. A new year of church activity is at hand. As happy children, bronzed and strengthened by the vacation weeks, start to school, so our sincere worshipers will begin anew their attendance of the church services. Coming back to church is like coming back home. And many folks say that the home coming is, after all, the best part of the vacation.

For the good of our church work in the new year it is essential that the church home coming be not delayed too long. The best services for the entire year may well be planned for the post vacation season weeks. Great programs of service are waiting, asking your cooperation. The next few weeks may well be the best of the entire year.

## *Self Conscious Liberalism*

**P**ROBABLY the self conscious liberal is no worse than the self conscious fundamentalist. If my recent experience had been with one of the latter, the title of the editorial might have been changed. But its contents would not be so much different, after all. Self consciousness is always bad in the pulpit whether it be self conscious intellect, self conscious liberalism or self conscious fundamentalism. The preacher ought to so lose himself in his message that he becomes conscious only of the love of God and the redeeming power of Jesus Christ.

It was the study of a self conscious liberal that inspired this paper. He spent the greater part of the sermon time fighting off that demon and had little time left for real inspiration and instruction. From a seat in the center of the church I could see the reactions going on in his soul.

He was conscious that he was a liberal and he was also conscious that many in the congregation did not agree with his convictions. It was revealed in his pastoral prayer.

He was very careful to make it intellectually correct.

He prayed that the people of the flock might have their eyes opened to the new truths constantly revealed by science and reason.

He prayed that his people might be big enough to overlook any difference of creed in the search for the common good.

He prayed for those who mourn, assuring them that their loved ones were being received to the friendly bosom of the universe.

He prayed in the name of Jesus, the elder brother.

But even more so did the complex show in his preaching. About to make a statement, a very good one, too, he hesitated and added, "I presume that many here will not agree with me." The self conscious liberal is a poor psychologist when he does that. Instead of instructing he becomes a combatant. Again he insists that "according to the old thinking people thought this way, but today this is our conclusion of the matter."

I don't think that he said a thing in the entire sermon that I did not agree with. My idea is that most of the flock agreed with him, too. But he made it hard for them to do so by constantly intimating that he alone had knowledge. He was the prophet, all the rest of us were stand patters, members of the old social order, intellectual has-beens.

These English preachers do it better. They have passed through the self conscious state. People who were offended by the preaching of this particular Sunday would have heard the same message from Moffatt, Reid or J. D. Jones and gone away satisfied. American liberalism has still to outgrow its self conscious state.

## *The Good Samaritan*

**B**EHOLD a certain man was driving from Milwaukee to Chicago, and as he was about to ascend a hill, he ran out of gas. The car stopped up the highway.

And there came a very positive, legalistic type of a fundamentalist and he said to him who was in distress:

"All your life you have been warned against running out of gas. Yet you have sinned. The mistake can never be fully remedied. You must go back six miles to the station and carry back sufficient gas to take you on your journey."

And having said his say he went his way.

And soon there came another man. Quite different from the first this was a man of easy tolerance and light convictions. And he said to him:

"I am sorry, old chap. Let me see. I have a map here. I am not quite sure about it but I think that the little black spot a mile beyond is a gas station. You had better go yourself and find out. It is an experience no one else can have for you. Good luck."

And he went on his way.

And lo and behold, a third man came. And he didn't even look at the name of the car, but fished in his own and drew out a gallon can of gasoline. And he went over and poured it into the car which was in distress. And he said:

"Step on the starter."

The driver stepped.

"There is enough gas to carry you several miles," said the benefactor, "and by the time you run out of that you will have plenty of opportunity to buy more. There is a gas station

just over the hill."

Now which one, think you, was a neighbor to him that ran out of gas.

Anyone can tell a man where to get off at. A friend is one who helps him to get on his way.

## Inefficiency Kills Business

One of the best commercial houses in America, manufacturing an item which should interest every church of five hundred members or more has recently advised us that it is considering dropping the church field entirely because it costs too much to make a sale. The house has been marketing its own product, merchandising through salesmen. The salesman in turn works on a salary and commission. But the experience of the past two years has shown that it costs more to sell churches than any other institution.

The reason? Well, the salesman makes a call at the church office. Then he is asked to see the minister. Next he must call on the treasurer. The treasurer in turn sends him to see the trustees. In the end the amount of time consumed makes the sale unprofitable.

Without revealing the name of the house or the product it is marketing we are frank to say that the churches of America are going to suffer a distinct loss if it keeps its decision to leave the field. And the reason is so easily remedied. When will our churches learn to construct an executive organization that can make decisions? Until such a time we will have to admit, that from a business point of view, we are still in the age of the Ladies' Aid Society.

## The Guest Preacher

After acting as a vacation supply for several Sundays it is a pleasure to be announced as the "guest preacher" for the day. It is hard to put in plain type the individual reaction to these two terms "supply preacher" and "guest preacher."

The supply is a substitute. He is trying to fill the bill when the regular man is away. At best he is but a second best. The congregation doesn't expect much and they usually feel that they get but little.

But how different is the impression by the term "guest." The church exerts itself to show its good points. There is a spirit of helpfulness in explaining the announcements and the order of service. The church usually expects great things from its guest and because of the expectation usually receives great things.

Let's cut out the word "pulpit supply" and have only "guest preachers" from this time on.

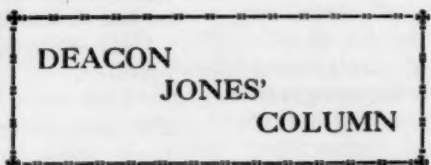
## He Just Happened to Be Passing

A minister who is seeking a new church volunteers this and it is good. Twice when he has expected that he is to have a call to a church another minister who was just happening to be passing through the town made an appearance, preached a sermon, and got the job.

"I have about made up my mind," says our informant, "that the minister who is seeking a pulpit had better drop his other methods and just happen to

be passing through the towns where the vacant churches are."

Another tip which is alone worth a year's subscription.



That the corner stone for the College of Preachers connected with Washington Cathedral has now been laid. The building for the college has been given by a prominent layman and is to cost \$250,000. The purpose of the college is to offer special training and opportunities to clergymen with outstanding gifts and promise, and is the first of its kind to be erected in this country.

That a vote for Al Smith is a vote for Al-Cohol. The Deacon considers that there is no comparison whatever between the mental caliber of Al Smith and Herbert Hoover.

That if you have heard some word of praise of your friend or some commendation of his work, tell him. He may be waiting for just such help.

That Premier Mussolini gives expression to the following: "I have no scruples in stating that universal suffrage is a purely conventional fiction. It says nothing, means nothing and gives the most diverging results." If Mussolini had the same caliber of women folks which America proudly possesses he would never have said the above.

That the Reformed Church of America has received quite an impetus in that a gift of \$250,000 by the John and Mary Markle Foundation to the ministerial pension fund will apply on the \$1,000,000 which the denomination is seeking.

That the separation of the Churches in Australia from their parent body, the Church of England, is assured by the acceptance of a new constitution. This gives the Australian Churches complete self-government.

That the Christian Endeavor movement born in 1880 and now forty-eight years old has about run its course. Let us hope that by the time the United Society of Christian Endeavor celebrates its Golden Jubilee, a new, more aggressive and up to date movement may be created to sweep the millions of young people into active evangelism.

That the Federated Churches of Christ in America shall devise and start another great layman's movement within the Church. The Church needs it. The Deacon believes that never has there been such a movement so universal in its magnificent results as the layman's missionary movement nearly twenty years ago under the leadership of Fred B. Smith.

That all reports from the world Sunday School Convention held in Los Angeles indicate that it was one of the best, broadest and most constructive yet held. Rio de Janeiro, Brazil, will entertain the next quadrennial convention.

That the Italian aviators, Major Arturo Ferrarin and Commander Carlo P. de Prete, have set a new world's endurance record by remaining in the air fifty-eight and one-half hours.

That the biggest consolidation in the history of the automobile industry occurred when Dodge Brothers and the Chrysler Corporation merged into a single company with a total capitalization of between \$450,000,000 and \$500,000,000. It will not be long until the automobile industry will be in the hands of practically five big corporate bodies.

That in the death of Luther Barton Wilson the cause of Christ in America has suffered greatly.

That we have not heard anything very lately from Will Hays, the movie czar, a great Presbyterian layman and the "oil-around" man.

That the most foolish project we have ever heard is the organized movement by the atheist's society to remove the Gideon Bibles from the hotels. What a sacrilege!

That the so-called fundamentalists have acquired control of Des Moines University, Des Moines, Iowa, and are gathering together a faculty of professors of great ability and devotion. The Deacon believes that such a university will do a powerful amount of good and wield great influence.

That it causes the Deacon to laugh when he sees the efforts of some ministers to become popular in the community. You'll find them speaking at the Rotary Club, at the Kiwanis, at the Exchange Club, at the Chamber of Commerce, at the ceremonies welcoming some dignitary and it is hard to determine whether he thinks he is advancing the cause of the kingdom or doing a little personal advertising.

That H. K. Carroll in his annual summary of religious statistics for 1927 states that there was a decrease of 1,387 in the number of ministers and 1,470 in the number of congregations in the United States. This in spite of a gain for the same year of over half a million members.

That the granting of the honorary degree of Doctor of Divinity by Chicago Theological seminary to Charles Morrison, is a courtesy well merited. Dr. Morrison's book on the "Outlawry of War" alone merited great recognition and the Deacon is glad to see Secretary Kellogg's success so far in having the leading nations of the world and more to come, sign such a pact.



# ASK DR. BEAVEN

**Question**—The congregation I am serving is in need of good plans for a hall that comprises an auditorium, gymnasium, kitchen and a sewing room for the ladies. The hall will be about 100x50; it will be used also as a parish house until we can get to the building of our church with its Sunday school rooms. I would greatly appreciate receiving the name of some firm that has plans and specifications for such a building.

**Answer**—Among the best books that I know containing plans for church school buildings is one called *Buildings for Religious Education*, H. E. Tralle & Merrill, published by the Century Company. There is another very good one published by the Southern Baptist Publication Society, by Mr. Burroughs, which gives some suggestive plans that are very good.

It is not easy to get a book which simply includes the type of thing to which you refer. I might suggest that it would be a fine thing if you could have rather closely in mind what your permanent equipment is to be and let this so called hall be a part of the permanent building. We are just doing that here, where we are erecting what will eventually be the recreation room of a religious educational plant. The auditorium is not now to be built, nor is the upper story of the church school building, but the lower floor, which will include a room with a ceiling approximately eighteen feet high, is now being erected. At one end of that room will be a partition which will separate two departments of the church school from this large room. These departments will have ceilings nine feet in height, which, as you will note, simply divides the height of the main room. The partitions on the side toward the main room will either be movable or arranged in such a way that these rooms can be opened into the main room for purposes of hearing. At present this will enable people to be seated there as part of the congregation. Eventually it will enable people to be seated there and look on at athletic games conducted in the room. At the other end of the room is a stage in the center, with two dressing rooms, one on either side.

Instead of running the building up to its full height now, the second floor will be put on and simply decked over with a light roofing paper until sufficient money is raised to run the walls up and complete the second floor.

I should think that some such arrangement might be possible in your case. One of the rooms suggested as a dressing room might be large enough for a temporary kitchen. The room that could be used on Sundays for one of the departments of the church school could easily be a sewing room for the women. The other dressing room might possibly be used as a pastor's office or study for the present.

You would always find, even when you had your complete auditorium, a good use of this secondary auditorium.

It would normally be big enough at any time for the social uses of indoor recreation.

**Question**—Some time ago in Church Management I noticed your plan for memorial endowment funds in your church and the suggestion that later a by-law was to be adopted by the church governing the disbursement of the income from these endowment funds. Has this ever been formulated?

**Answer**—Such a by-law was formulated and adopted by our church on the evening of April 18. It is as follows:

WHEREAS by act of the Church on the 15th day of December, 1926, there was constituted a general fund to be known as the Memorial Endowment Fund of the Lake Avenue Memorial Baptist Church and Society of Rochester, New York, to be made up of various sums to be contributed or bequeathed by different people at their discretion, and

WHEREAS additions to that Fund have been, and are being received, part or all of the income of which is not designated for a particular object;

## THEREFORE BE IT RESOLVED

First. That we request the Trustees to accept responsibility for receiving and investing trust funds so received.

Second. That the Church instruct the Trustees that, in cases where they are in receipt of undesignated amounts to be placed in the Memorial Endowment Funds, they designate no more than one-fourth of the income to be used for current expenses; three-fourths of the income to be disbursed as hereinafter provided by the Memorial Endowment Gift Committee.

Third. That they appoint a special treasurer for these funds to be known as the Treasurer of the Memorial Endowment Fund, who shall report regularly to the Trustees and annually to the church in connection with the report of the Memorial Gift Committee. This Treasurer shall turn over annually to the Trustees the income of any funds designated for current expense. He shall pay out of the income on trust funds designated for benevolences as directed by the Memorial Gift Committee hereinafter provided for.

Fourth. That we constitute a Committee to be known as the Memorial Gift Committee, which shall be comprised as follows:

A. One member to be elected annually and for one year from their own number by each of the following groups, namely, the Board of Trustees, the Board of Deacons, the Board of Deaconesses, the Executive Committee of the Woman's Society and the Young People's Commission, these representatives to be elected within six week after the annual election of church officers.

B. Three members at large from the Church, one to be elected each year by the Church upon motion of the Nominating Committee at the annual meeting, for a term of three years; for the

first year one to be elected for one year, one for two years and one for three years.

C. The Pastor, or Pastors, shall be members ex-officio.

D. Those above mentioned shall have the privilege in their discretion of choosing one more from the Church at large to serve for one year. They shall also have the right to fill vacancies in their number for the remainder of a year. Each member of the Committee to be selected because of broad sympathy with and intelligent understanding of the benevolent objects in which the Church and denomination are interested. This Committee when so composed shall organize as it shall desire.

E. The duties of this Committee shall be as follows: To obtain from the Endowment Fund Treasurer the estimated income from all benevolent endowment funds, and to determine how this income shall be distributed. In doing so, it shall be guided by the following understanding:

1. The income from funds designated to specific objects shall, of course, be used for those objects.
2. The undesignated income from funds left for benevolence shall be used in the discretion of the Committee for the object or objects that most nearly secure the following results:
  - x. The aiding of the most necessary and constructive Kingdom benevolence in which the Church or denomination is at that time interested.
  - y. The securing of the largest possible co-operation by the living givers of the church.
  - z. Where the outstanding interest of any particular donor is known and the income from the funds left by that donor constitute some large part of the income to be distributed, the said interest of that principal donor shall be given special consideration. A two-thirds vote of the Committee shall be required in order to designate to any given cause. When the objects and amounts are decided upon orders shall be drawn upon the Treasurer accordingly. This Committee shall make a complete report each year to the Church at the annual meeting.

Fifth. The Church covenants that in accepting such trust funds hereafter it hereby agrees with such donors that if at any time the Church should cease to function as a church for the period of one year, such funds, unless otherwise provided by the deed of gift, will be turned over, one-quarter to the New York State Baptist Convention or its successor, one-quarter to the Baptist Union of Rochester and Monroe County or its successor, one-quarter to the Rochester Theological Seminary or its successor, and one-quarter to the major organizations then operating in behalf of the Baptist denomination in Kingdom work in fields outside of America.

## Planning the Church Kitchen

(Continued from page 738)

church kitchen, and they are placed on the rear wall opposite the serving counter where the shape of the room permits such an arrangement. Each range is equipped with a single high shelf in the rear, one oven to measure not smaller than 22 inches wide, 24 inches deep, and 14 inches high under the cooking top. One of these ranges should be provided with an open grilled top for light work and the other range should have a solid cast iron top for use where a sustained, intense heat is necessary.

The pot and vegetable sink can also be used as a cook's sink and should be placed conveniently near the ranges. This sink should have two compartments each, measuring 24 inches square and 16 inches deep, with a 30 inch drainboard fastened to one or both ends of the sink. 14 gauge galvanized steel is generally used for the body and is extended up to 12 inches in the rear, forming a splash back. The sink should rest on 2 x 2 inch angle iron legs to which the drainboards are fastened with  $\frac{3}{4}$  x  $\frac{3}{4}$  inch angle iron brackets. The drain boards should also have a 6 inch splash back.

Very little refrigeration is necessary as the food is rarely kept at the church longer than one day and is never used for storage purposes. A box having one ice chamber and three service compartment and measuring overall not over four feet wide, 30 inches deep, and five feet high, should be sufficient. It is best to place the refrigerator near the salad table, away from the dishwashing pantry, and never next to the ranges.

The door between the kitchen and dining hall should be hung in the partition about three feet from the wall on the opposite side of the room from the serving counter. The soiled dishes may then be shoved through a window cut into this 3 foot space on the soiled dish table. This method is not only quicker than that of having the dishes carried into the kitchen, but also means more working space and less congestion for those in the kitchen. In any event, the dish tables should be placed as near the connecting door as possible.

The soiled dish table should be approximately six feet long by 30 inches wide, and the clean dish table can be slightly smaller. Galvanized iron or monel metal is used for the tops of the dish tables, and should have a beveled edge on all sides to keep the dishes from sliding to the floor, and also to keep the food particles left on the dishes from being brushed on to the floor. All seams and corners should be watertight and the top riveted to the table frame which rests upon well

braced  $1\frac{1}{4}$  x  $1\frac{1}{4}$  inch angle iron legs.

In the past, many churches have installed two compartment galvanized sinks for their dish washing of a type similar to the pot and vegetable sink previously described. However, this method of washing dishes is at best an irksome and messy job and when many people are served, it is not only distasteful, but back-breaking. This disagreeable task is no longer necessary, for the electric dishwashing machine has been developed to a high degree of efficiency and will handle all dishes quickly and easily. The operating principle of the usual type of dishwashing machine is comparatively simple. The dishes are packed into a wooden rack which is then placed inside of the machine which closes watertight. A pull of the lever hurls hot, soapy water, under high pressure provided by a centrifugal pump, at the dishes from every angle. This action strips all food particles and grease from the surface of the dishes. Another pull of the lever and hot, scalding water rinses the dishes thoroughly, sterilizes them, and heats them so that they dry instantly when removed from the machine. These machines are found more and more frequently in church kitchens, and almost without exception are found in the larger churches today.

Sufficient cabinet space should be provided so that all dishes, silverware, pots and pans may be stored away when not in use. Dish cabinets may be built of wood and should have two sections. The lower section is for storage of pots and pans and should be 2 feet 10 inches high and 2 feet deep. The upper is mounted on the lower section and is narrower because used for storage of dishes and silverware. The upper section is usually about three feet in height, but may be much higher, if desired. The front of both sections should be enclosed with wood paneled hinged or sliding doors, and equipped with locks. It has been more satisfactory to all concerned for those using the kitchen to check all dishes and cutlery before leaving the church and store them in the cabinets where they are kept fresh and free from dust until again put into service.

The kitchen of the First Presbyterian Church of Wausau, Wisconsin, is a typical example of the well planned and equipped church kitchen.

This kitchen is equipped with the latest equipment throughout, and its service is so arranged that great efficiency can be obtained with little space and also affords good, fast serving so that a banquet of two hundred may be well handled.

The equipment consists of the most modern type hotel range with heavy polished steel top, with round ring bur-

ners. With this kind of top, the range can give better service, as it also can be used for simmering and stock work, which must be prepared long before the meal is served. It also has two large steel ovens of the ventilation type. All preparation sinks are made of 14 gauge monel metal, which is stainless and non-corroding, and the sinks are welded instead of soldered, thus closing all seams and making a very nice appearing piece of equipment. The work tables and cook's tables, which are very essential, are of 3 inch laminated maple. These tables are set on  $1\frac{1}{4}$  inch iron pipe standards with ball feet at the bottom, assuring sanitation around the kitchen at all times.

The coffee urns which are made of heavy copper, nickel plated, include two 6 gallon coffee urns and one 18 gallon hot water urn. This gives the maximum capacity of 200 cups at one time. The faucets, which are of the "clean-out" type, are heavily nickel plated on the outside and silver plated on the inside, making them extremely sanitary. The top of the stand on which the urns are set is of heavy 18 gauge nickel silver stretched over 10 gauge steel; the lower part of super steel, an aluminum coated metal.

The steam table has a heavy monel metal top with two large meat pans with monel revolving covers; one set of china vegetable pots, the covers of which are also made of monel and one large soup tureen. The water pan of the steam table is of 25 pound cold rolled copper sheet on the inside and underneath is a large super-steel dish heater with sliding doors. The dishwashing machine is a well known make, having a capacity of 4,000 pieces per hour, and on each side of the table there are large monel metal dish tables with bevel edges. There are also a set of glass and silver sinks built in these tables for special work.

The kitchen of the North Shore Congregation of Israel, Glencoe, Ill., is another very fine kitchen that has been very carefully planned and equipped to give the best possible results to this high grade community which it serves.

The necessity of exercising care in the purchase of church kitchen equipment cannot be stressed too strongly. Too much equipment is just as unwise as too little, and cheap equipment is more extravagant than equipment of quality. Never buy equipment intended for household use, for it will prove a poor economy in a comparatively short time. The best policy is to consult a kitchen specialist, for his advice and experience will prove extremely valuable not only in the selection of proper equipment, but also in the satisfactory results obtained from a kitchen correctly planned.



# WHAT TO DO IN SEPTEMBER

## *A Department of Reminders*

### Special Days

Sept. 3—Labor Day  
Sept. 8—St. Mary, Virgin  
Sept. 14—St. Cyprian  
Sept. 19—St. Theodore of Tarsus  
Sept. 21—St. Matthew  
Sept. 29—St. Michael and all Angels  
Sept. 30—St. Jerome

### Notable Birthdays

Sept. 1, 1785—Peter Cartwright  
Sept. 2, 1850—Eugene Field  
Sept. 4, 1824—Phoebe Cary  
Sept. 6, 1861—Jane Addams  
Sept. 6, 1757—Lafayette  
Sept. 15, 1789—James Fenimore Cooper

### Notable Events

Sept. 6, 1620—Pilgrims left Plymouth in the Mayflower  
Sept. 8, 1636—Harvard College founded  
Sept. 12, 1869—National Prohibition party founded  
Sept. 16, 1787—Adoption of Constitution of the United States  
Sept. 21, 1862—Lincoln issued Emancipation Proclamation

### Back at Work

Another vacation is over. Active church work is now to be resumed. The urge of a new opportunity is at hand. Strength and courage, vision and determination, prayer and purpose, are needed as the great tasks of the kingdom of God are faced these coming months. It is earnestly hoped that every reader of this department has returned from his vacation with the deep purpose of putting as much into and getting as much out of his work as is humanly possible. If this is done with reliance upon divine grace, success is bound to come.

### The Year's Work Planned

A part of the vacation period should have been spent in planning the program for the year. It is well to take a little time now to review the year's plan. All important days, events, and occasions should be noted. General, and also specific, preaching programs should be in mind. Special sermons, series of sermons, even texts and subjects should be selected well in advance. This advance survey should include every department, organization, and activity within the church.

### The Immediate Task

After this preliminary survey has been made, the attention should be focused upon the immediate task. All the church machinery must be put in motion again. It has been idling along for the past month or two. It must be speeded up. The shift from low to high must be made as rapidly as possible without doing damage to the machine. Get in touch with all the leaders of the various church organizations as quickly as possible. Let them know that you are back on the job. Don't be too brief with them but take time for a little friendly visit. They may not have had as long a vacation as you have had. Go over in detail with them, the plans

### EMANCIPATION

By Paul H. Yourd

Within a week after the battle of Antietam, in September, 1862, Lincoln issued the preliminary Proclamation of Emancipation, which culminated in the 13th Amendment to the Constitution of the United States, passed by Congress in 1865.

The Proclamation freed a million black men from bondage.

Since that time the nation has been trying to assimilate into its body politic former slaves as citizens with all the rights guaranteed such by the Constitution.

Yet with all the guarantees, in many places in this country of ours, emancipation exists in name only. Equal rights are not fully enjoyed. Intimidation prevents the exercise of the franchise. Segregation is the rule in practically every city in the land. Jim Crow cars and the denial of the titles of "Mister" and "Mrs." are still in vogue in certain sections of our country.

Examples of the difference between emancipation in theory and emancipation in practice are to be found in other spheres than that of race relationships. Prohibition of intoxicating liquors, either for sale, or as a beverage for personal use, is the law of the land. Yet there is still slavery to strong drink. Instead of endeavoring to make the emancipation from this curse more secure, a presidential candidate announces that he will use all of his influence to modify the 18th Amendment. The glory of arms and the profits to be made from expensive war material are doing all they can to prevent emancipation from the curse of Mars. The ideal of the outlawry of war, while making headway, has still many enemies to encounter before complete emancipation from this evil can be secured.

Racial hatreds and religious bigotries are still narrowing men's souls. Pride and hate, as well as lust and luxury are powerful enemies that are striving continually to nullify the emancipation of mankind from the slavery of its baser self.

The present glamour for individual liberty is the age old murmur against the struggle necessary to attain the promised land. It is the articulate longing for the flesh pots of Egypt. With all our boasted civilization and liberty and freedom, we are still far from the ideal of true Emancipation.

for their organization's work. Arrange for the necessary committee meetings.

Have as many of these as possible during the first half of the month. Consult the church treasurer in regard to finances. Plan to bring these up to date by the first of October.

### Music

The director of music will welcome a conference to talk over the plans for the music for the year as well as for the immediate present. Map out with the director the occasions for special musical programs, such as, Thanksgiving, Christmas, Easter. If there are to be any other special musical services such as vespers, arrange for definite dates and discuss and agree upon the type of programs to be given, so that time can be had for the proper training of the choir. Every choir director will appreciate this courtesy on the pastor's part. It is advisable for the minister to meet with the choir at its first fall practice and give a short talk expressing both appreciation and expectation. The more the minister can take his choir into his confidence in regard to his ideals for the service of worship, the greater the co-operation that will be given.

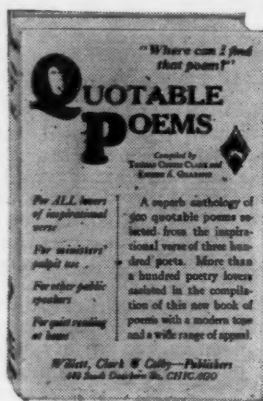
### Young People's Work

There are four groups of young people in the church that should be cared for by specially organized societies. There are the juniors for whom an afternoon or early evening meeting can be arranged. A departure from the ordinary type of the religious service for the juniors can be that of a story telling hour in which the intensely interesting stories of the Bible can be told or read. A hymn or two and a prayer will complete this service. The intermediate, or high school, group should be allowed to conduct their own meetings quite largely as they choose. Discussions of vital problems peculiar to their age are quite popular. The group that is most neglected is the college group. There seems to be no place for them. They do not feel at home in the intermediate society any more, so a club can be organized known as the College Club. This club will function at vacation periods and in the summer. Just now its special function will be to give the proper send-off to those going away to school. The fourth group is composed of the younger married folks. They can be organized as the Home Builders. Monthly social meetings can be arranged as well as a Sunday class for Bible study. An interesting course of study can be outlined about the theme religion and the home, or religion and childhood.

### New Teachers

New teachers are coming into your community. Make them feel at home in your church. Perhaps one of the woman's organizations can be persuaded to give a reception for them. Make them feel at home and find a place for them in some of the various organizations.

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Boston, Mass.

Gentlemen: I want to examine "Quotable Poems". If I do not believe it will help me to the extent of many times its cost I will return it within 5 days at your expense and owe you nothing. If I keep it your charge of \$2.50 is satisfactory.

Name \_\_\_\_\_

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### The Sunday School

A special meeting of all the officers and teachers of the Sunday School should be arranged as early in the month as possible. Unless there is a director of religious education or a superintendent who is jealous of his prerogatives, the pastor should see that the calling of this meeting is not delayed. It will be no little task to get the teachers back in their places. Arrangements should be made to see and interview as many of the teachers as possible and they should be urged to make the necessary contacts with their pupils, so that the school will function at 100% as quickly as possible. At this officers' and teachers' meeting, Rally Day and Promotion Day plans should be made and the necessary committees appointed for the successful observance of the occasions. A very successful plan to stimulate Sunday School interest is the holding of a monthly officers' and teachers' supper and conference. If you do not have this plan, try it out. You will be surprised at its effectiveness. Have a definite time and place every month for these meetings.

### Advertising Campaign

In these days of publicity, advertising cannot be overlooked. Plans should be made according to the financial ability of the church and a definite program launched. The most worthwhile advertising agencies are the local newspaper, the weekly church calendar, the outside bulletin board, together with special letters and post cards as occasion demands.

### New Organizations

The experience of the past year should be capitalized. Undoubtedly there are places where your organization needs strengthening. New organizations should be formed. Before these are started, however, it is imperative that there should be absolute need for that which is to be organized and, in addition, proper leadership. Do not start a new organization unless there is qualified leadership. But, with the right leadership and proper objective, the venture can be undertaken with promise of success. Every church has old organizations of many years' standing that seem to go round and round in a circle. It is almost impossible to supplant those interested in these organizations. The new members have a hard time, in many cases, in getting recognition in them. Use some of these new members who are anxious for places of leadership in the new organizations.

### A REQUISITE FOR SUCCESS

I recall how a few years ago the Association of College Registrars declared that out of eight hundred college graduates fifty-three had a chance to gain a place among noted Americans, let us say those whose names are in *Who's Who*. I am quite confident that if you were to follow up this fifty-three you would find them to be men and women who relied for success not upon pull and the accidents of place or family or environment, but rather upon personality and merit and the growing ability to meet the demands of life. It is said that when Elihu Root went down to New York to make his way as an unknown young lawyer, influential friends offered him letters which would give him entree with powerful New York connections. But

Root said, "No, I don't want them. I am going down to New York to find out whether I am a man or a mouse." To most of us this is a counsel of perfection, perhaps unnecessary, certainly unattainable in most cases. If any young man here ever goes down to New York and can take letters with him, I would advise him to do so, if he does not depend on them. But the sturdy independence of Mr. Root must limit his use of them.

Charles F. Wishart in *The God of the Unexpected*; The College of Wooster Press.

### WHY OUR BELIEFS MATTER

While visiting the Sea of Galilee with a friend many years ago, we were overtaken by the torrid wind which the natives call the Sirocco. My companion was prostrated by the heat and I was at my wit's end with anxiety. The nearest inn was full and had no proper place in which to care for a sick person. But it chanced that at Tiberias there was a Christian mission of the Scotch Presbyterian Church, with its hospital and its parsonage. In an incredibly short time the invalid was reposing in a comfortable bed, in a cool room, with the best of attendance from a doctor and a trained nurse. The doctor and the nurse were there rather than in Edinburgh or in Dundee because they had believed that Jesus' words to his disciples about going into all the world to heal the sick were to be taken literally, and to be applied to the suffering Jews and Arabs of Palestine as well as to their fellow countrymen in Scotland.

William Adams Brown in *Beliefs That Matter*; Charles Scribner's Sons.

### THREE WAYS OF LOOKING AT LIFE

The great fire of 1666 destroyed the central part of London and laid a large number of its churches in ruins. It completely gutted the old St. Paul's and made necessary the building of the present noble cathedral. This was the opportunity for Sir Christopher Wren, to whom London owes very much for what is finest in its central churches. He received for his compensation a salary less than that of the American unskilled worker, but as his epitaph truly says, his work was "not for his own but for the public good," and will keep bright his fame forever.

One morning he passed among the workmen, most of whom did not know him, and of three different men engaged in the same kind of work he asked the same question: "What are you doing?" From the first he received the answer: "I am cutting this stone." From the second the answer was: "I am earning three shillings and six pence a day." But the third man straightened up, squared his shoulders, and holding his mallet in one hand and chisel in the other, proudly replied: "I am helping Christopher Wren to build this great cathedral."

These are the three ways of looking at life:

1. I am cutting this stone.
2. I am only earning a living.
3. I am doing a small part of a great work.

I have not seen the architect and I do not altogether understand the plan. But I believe there is a plan, so I work with good spirit in which is no fear.

Bruce Barton in *What Can A Man Believe*; The Bobbs-Merrill Company.



# ILLUSTRATIVE DIAMONDS

Selected by Rev. Paul F. Boller

## THE VALUE OF A GREAT TASK

I drew from my pocket a book. It was Rex Beach's *Ne'er-Do-Well*. The plot is a suggestive one. Kirk Anthony, the ne'er-do-well, is the son of a millionaire. In a drunken frolic his companions take him, in a state of intoxication, and place him on a ship just sailing for Panama. On arrival, he climbs a hilltop and gazes upon a spectacle that takes away his breath and electrifies his being. He sees an innumerable army of men shattering the spine of a continent and uniting the two great oceans of the world. He looks up and down the hugh valley, and, like so many ants, he sees men swarming in myriads everywhere. By means of the most weird, fantastic, and prodigious devices of skillful engineers, he sees them shoveling away mountains as though they were molehills. Gigantic towers speed hither and thither on shining tracks of steel. Gaunt arms reach down as though from the clouds, seize in their iron grasp ponderous masses of unbroken rock and bear them away as though they were but pebbles. The wonder of the scene captivates Kirk's imagination.

"Say," he exclaims, "but this is great! It must be fine to be doing something worth while!"

He cannot throw off the impression. He thinks of it all day and dreams of it all night. And at last, seeking out the men who have it in their power to employ him, he offers to do anything, however humble, if only he may have a part in so titanic an enterprise.

And Rex Beach shows how, by throwing himself into his work, the ne'er-do-well became one of the princeliest of men.

F. W. Boreham in *The Nest of Spears*; Abingdon Press.

## WHEN ALL MEN PRAY

It is related of David Hume that coming home one night he fell into a bog, and entreated an old lady who happened to be passing by to help him out. She had known David all her life, and agreed to assist him upon one condition, namely, that he should say the Lord's Prayer. The story goes that the celebrated Scotch doubter did repeat the prayer with considerable unction, whatever may have been the motives back of its use. And there come times in the life of the stoutest atheist, even though he has shouted from the house-tops the reckless defiance of Faust,—

"Neither scruples nor doubts come now to smite me,

Nor hell nor devil can longer affright me,"—

when he is impelled by a supreme sense of need and a compelling inner urge to lift his despairing cry to the very God whom he has mocked and flouted. You tell me a man is an atheist, and in reply I ask you, "When?" Do you re-

## HONEST TOIL IS HOLY SERVICE

Every mason in the quarry, every builder on the shore,

Every woodman in the forest, every boatman at the oar,

Hewing wood and drawing water, splitting stones and clearing sod,

All the dusty ranks of labor, in the regiment of God,

March together toward his temple, do the tasks his hands prepare;

Honest toil in holy service, faithful work in praise and prayer.

—Henry Van Dyke.

member that dramatic passage in Victor Hugo's story *Ninety-Three*, when the ship was wellnigh wrecked in the storm and the dark by the unloosing of the monster cannon which careened around its deck? And the lieutenant said to the captain, "Chevalier, do you believe in God?" "Yes-no, sometimes." "During a tempest?" "Yes, and in moments like this." "God alone can save us from this."

And what the great artist thus depicts, the humblest pastor knows as a fact of commonplace experience. Men who under serene and untroubled skies have vaunted their own self-sufficiency and, in the phrase of Comte, have bowed God from the frontiers of the universe with polite recognition of past favors but as no longer necessary, come in periods of storm and stress to the place where they must either invite him back or confront insanity.

Charles F. Wishart in *The God of the Unexpected*; The College of Wooster Press.

## IDEALS ARE REAL

Ideals are the realest things in the world. If you cannot believe that, it is not the fault of the ideals, but the fault of yourself. I remember when I was a college senior, how a group of upper classmen went out one night to study the moon through the college telescope. We adjusted it to our satisfaction, but when we looked there was no moon to be seen. By and by the president of the institution came along and volunteered to assist us in finding the moon. We trained the telescope upon her in vain. At last a freshman comes strolling along that campus, took one look at the telescope, and said, "If you fools would take the cap off that lens, maybe you might see the moon."

The difficulty with some men and women who refuse to believe in the ideal side of life is that they have the cap on the lens—the cap of narrow, sordid living, the cap of ignorant selfishness and gross impurity, the dull routine of the coarse and the Christless.

Charles F. Wishart in *The God of the Unexpected*; The College of Wooster Press.

## THE MEANING OF WORK

You may have heard the story of a man who was hunting for instances of exceptionally long continuous employment. He found one man who had worked forty years for a railroad. He asked him what he did. He said that when the trains came in he took a hammer and went around and hit every wheel on the train. He asked the laborer what he did it for. His answer was, "Blamed if I know." Of course the real answer was that he did it for the wage. The pay envelope was the only reason. The work in itself had no meaning. Of how much work is that true! But work like that is not free or hardly noble. It has no spontaneity. It provides no self-expression. It is compelled. It is essentially slave labor. No man who gets nothing but pay out of his work is really free or alive. For at least eight hours a day he is already dead. No wonder that men are troubled by a sense of futility.

James Austin Richards in *The Sufficiency of Jesus*; George H. Doran Company.

## ESCAPE FROM THE CITY

A number of men met recently in the smoking car of a train in which they were traveling on their way to New York. They talked of the business in hand and of the pleasures in prospect, when one of them said that he feared he would be kept in the city till the end of the week. The others began to congratulate him on the happy prospect; whereupon he broke forth: "Nobody knows how I hate it; how I dislike the pushing and crowding at the station, the mad rush of the subway, the jam in the lobbies, the mobs pouring out of the theatres, the procession of the automobiles on the avenue, the careering and adventurous taxicabs—everybody in a hurry to go somewhere and not quite sure why they are hurrying nor where they would arrive. Nobody knows how I want to get away from the sight of men digging into the bowels of the earth to make place for new lines of transportation, or tearing down fine old houses to build apartments, or climbing into the sky to erect buildings big enough to house all the people by my own town. Back home," he sighed, "there is room to breathe and time to think. We have the hills and the water and the trees—and 'only God can make a tree.' I have a chance to feed the intellectual life a little. I can live now and then in the spirit. I can even, once in a while, think about God."

Charles Fisk in *The Christ We Know*; Harper and Brother.

\* \* \*

They might not need me—yet they might;

I'll let my heart be just in sight  
A smile so small as mine, might be  
Precisely their necessity.

—Dickinson.

# A Chinese Monkey Story

## A Sermon for Children

By Rev. G. B. F. Hallock, D.D.

Text: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever." John 6: 51.

**T**HIS morning, boys and girls, I have what I think an unusually interesting story to tell you. You will be all the more interested, I am sure, when I tell you that it is a story not from America, but from far away China. Many of the Chinese are very interesting people, with alert minds and love for a good fable, or legend or illustration. This story comes from a man named Leland Wang, a Chinaman, who is being greatly used as an evangelist in China. I have a brother who is a missionary in China, has been there for many years, and he has sent me a lot of fine stories and teachings by native Chinamen. Many of these stories he prints in tracts, and in a Chinese Christian Almanac which he circulates, through the missionaries of every denomination, all over China. The story I have to tell you now is about a monkey in a peach tree. Listen. This is the way it goes:

A monkey one day climbed a peach tree which was laden with luscious fruit. Delighted over the discovery, he at once busily set himself to gathering it to his heart's content. He picked one and put it under his arm; picked another and put it under his arm, another, another, and still another. Finally, supposing he had enough, he started for home. To his utter amazement, however, he found he had only one peach!

How did this happen? Why, each time he stored another peach under his arm, the former one dropped to the ground!

You see, when he lifted his arm for the second peach, out went the first one, which he did not notice!

Of course, I would not want to teach any of you boys and girls to be greedy; but this is true, that had the monkey eaten the peaches as he picked them he would not have lost any. That is sure, isn't it?

Now listen to the thing I want you to learn from this story. It is this: When we read the Bible let us give full attention to it, let its truths sink down deep into our minds and hearts. Let us eat it, digest it, assimilate it. Let us make it our very own, something to live by and think by and work by and get strength and hope and joy

and salvation by. You remember that Christ said: "I am the living bread which came down from heaven: if any man eat this bread, he shall live forever." Now, that is my text for this little sermon about the monkey who lost his peaches because he did not eat them. Take Christ; take the Bible; appropriate them. Make them your very own. That is the way I am using that word "eat" in this sermon.

It is a good thought for you young people, and it is a good thought for the older people who are here, too. I have noticed that they have been listening as carefully as you have, while I have been speaking. The fact is that older people like stories as well as boys and girls do. The reason is that they are just boys and girls grown up! Let us all, old and young, make Christ and the truths he gives us our very own. "Appropriation"—that is the word I leave with you.

Rochester, N. Y.

### Kentucky Day

To help create interest for its big "Kentucky Day" the First Christian Church of Portsmouth, Ohio, prepared letters of announcement and invitation which it distributed to its members, who, in turn, mailed them to their friends. The letter contained the following invitation in type with considerable space at the bottom of the sheet for any personal message which might be added.

It has long been a much mooted question as to the number of native born Kentuckians living in this section—do they outnumber the native born "Buckeyes"? Sunday, June 24th, will tell the story. Kentuckians affiliated with The First Christian Bible School and Church, claim they outnumber the native born Buckeye members—and they have accepted the challenge to prove it. They are sending out the S. O. S. call—a rally call—throughout this entire section: "Come over to Portsmouth and help us!" Everything will have the Kentucky Flavor, with the Kentucky Welcome, the Kentucky Cordiality, the Kentucky Courtesy. Portsmouth to be turned into Kentucky on Sunday, June 24, 1928. Help put Kentucky into the ascendancy right in the heart of one of the finest cities in Ohio—come and meet your Kentucky friends—they'll all be there—2,000 and more expected.

\* \* \*  
"What this world needs today is more stewed prunes and not so much applesauce."—*Successful Selling*.

\* \* \*  
"Live your life as it is—do not shun it and call it hard names."—*Thoreau*.



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Write for Booklet 121





# The Soul's Arabia<sup>\*</sup>

*A Sermon by Harris E. Kirk, D.D., Baltimore, Md.*

*"But when it pleased God to reveal His Son in me, immediately I conferred not with flesh and blood, neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia."—Galatians 1:15-17.*

THERE is an interest in restrained autobiography that belongs to no other class of writing. It is an interest of suggestion rather than of detailed statement; as if the man were in a way talking to himself. It is fortunate that so much of Paul's inner life has been shown to us in this artless way.

He was obliged to justify himself to his Galatian converts, and gives a brief account of the experiences which led to his apostolate. After reminding them of his conversion, he tells them that he did not take counsel of flesh and blood, neither did he go up to Jerusalem to see the apostles there, but he went away into Arabia. By Arabia he means the region in the neighborhood of Mount Sinai, a lonely wilderness, haunted by the glories of Israel's past. It is likely that he remained in solitude there about three years, and there can be no doubt but that this period was a decisive influence upon his character and later actions. I think we can understand why he did this. The experience through which he had passed was of such a radical kind that he felt that it needed explanation. He required rest and quiet fully to understand it. And in this impulse he was but obeying the law of all awakening experiences of the soul.

Many of the great religious leaders of the past have matured and perfected their experience in retirement. Elijah was a man of the desert; it was in the wilderness that John the Baptist appeared; and we must not overlook the fact that even our Lord went away into the desert immediately after His baptism. Every earnest soul must have its Arabia; its place of quiet and solitude. George Gissing once remarked that "all the great deeds of a spiritual kind had been performed by those who had learned how to lead a life of thoughtful stillness." It is not to be wondered at, then, that Jesus once said to the disciples after a very busy period, "Come ye apart into a desert place, and rest awhile."

No man can wholly express himself in his work; neither can we fulfil our life in the midst of the crowd. Solitude, quiet, periods of stillness have always played a great part in the education of the human spirit.

And yet is there any lesson harder to learn than this? We belong to a race that tries to fulfil itself in ceaseless action, in continual movement. In this we but obey the immense energies stored up in our nature; to strive, to seek, to attain is the natural bent of a people who have inherited so much of the riches of the world as we; and yet there is a lesson that we find it difficult to learn, and that is the wisdom and the skill of knowing how to stop. A pigeon born and brought up in captivity, if released from its cage will naturally fly; but it does not know how to alight. This must be learned, often by taking risks. I do not here refer to what is a palpable fact, that most of us rest only when stricken down with some kind of illness; an illness or a breakdown that might have been avoided had we taken proper care to preserve the unities of life. What is really in my mind is that most of us are afraid to get alone; we suspect that all kinds of unpleasant experiences will result if once we retire within ourselves; and we prefer to identify life with movement, rather than break its activities with periods of rest and quiet. Perhaps we dread any kind of solitude because it looks like stagnation.

Our day is very like that of Epicurus, who said: "The business of most men in my day is a madness, and their rest a lethargy." But there are two kinds of stillness; there is the stillness of death, like that of a lowland marsh; and there is the stillness of life, like that of a mountain lake; and no man can complete his experience, no man can fully possess, or enjoy what God gives him so freely, who does not mature it in some sort of solitude, self-sought, and wisely used. That is the lesson of Paul's Arabia. We must not forget the fact that religion deals chiefly with the unseen world. The seen world, the world of business, and of pleasure, the world of this too solid flesh, is very potent; if we let it alone it will try to convince us that it is the only world of any importance. Only when we dispose ourselves to solitude, to quiet, to reflection upon the inner life, do we become conscious of another world around us,

the world of spirit, of communion with God.

"Be still and know that I am God." There is a stillness at the center of all activity, which is the highest and most assured knowledge of God. As Luther once put it: "Be quiet, and let God mould you." I am pleading here for a wise passivity. It is a well known fact that little children cannot remain healthy or attain to a normal growth when surrounded by noise and confusion. They need and must have quiet and stillness about them, if they are to attain full growth and normal expression. I cannot believe it is different with the soul. Some of the most rewarding hours of life have been those spent in quiet contemplation of God; in private prayer, and reflection upon the goodness of life; and he who finds this true will never be afraid to seek the wilderness, even in the midst of a crowd.

It is, then, for this wise passivity I am pleading. I know I am speaking to many who need this. Some of you are business men, whose tasks are heavy and continuous; some nurses who lead the strenuous life; some young men struggling to get hold of a profession; all of us are subjected to major strains and demands, and if we yield to this there will never be any stillness left to us; never any possible knowledge of the higher environment of our lives; and never any insight into the latent capacities which would develop quickly, if we knew how to break the grip of action upon the mind. We cannot, of course, go away into the desert. No wilderness beckons us with generous hospitality; but in the quiet of our rooms, in the secret chambers of the heart; in the formation of a habit of reflection and quiet, we can find God near to life; and recover our balance and sanity even in the midst of our crowded world.

The two foci of the religious life are public worship and private devotion. No life can possibly be other than fluctuating and unstable without paying attention to both of these elements. And the great impulses towards private reflection often come from the assembly of God's people. There is no place where we are so likely to become quickened as in the house of prayer. Where two or three are gathered together in Christ's name, there is He in the midst of them. And yet who has not had to confess that the benefits of this have

(Continued on page 770)

<sup>\*</sup>From *The Southern Presbyterian Pulpit* edited by Charles Haddon Nabers and Published by the Fleming H. Revell Company. Used by special permission.

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### **Doctrinal**

**Beliefs that Matter**, by William Adams Brown. Charles Scribner's Sons. 333 pp. \$2.75.

For a generation Professor William Adams Brown has occupied the chair of theology at the Union Theological Seminary in New York City. He has dealt actively, sympathetically, constructively with hundreds of theological students. Most of those who have graduated from that institution owe more than they can well express to him for the constructive elements in their interpretation of the gospel of Christ. Professor Brown has performed this service during a period of peculiar difficulty in theological thought, when the new science was rendering a re-interpretation of the whole framework of Christian doctrine increasingly necessary. He has not been merely a teacher. Throughout the years he has held active positions of responsibility in the Christian Church, guiding its policy and program as a leading thinker of Protestantism. In England, Scotland and Germany he is recognized and respected as scholar and interpreter of a vital, evangelical faith. Several of his books on both the speculative and practical phases of the Christian faith have received a wide reading wherever that faith is recognized.

The sub-title of the volume mentioned above indicates its purpose: "A Theology for Laymen." Dr. Brown has always had the gifts of clarity and order in his spoken and written word; but more, perhaps, than in any previous volume he takes special pains to make his meaning clear. The book is just what it claims to be, an exposition for those untrained in doctrinal education of the main points of the Christian conviction regarding mankind and the universe, Jesus and the cross, God, the church, the Bible, the sacraments and immortality. The ten chapters are grouped into three divisions: Man and the World, Christ and the Cross, and The Spirit and the Church. But such a bare description gives no indication of the wealth of learning and experience which calls for careful consideration on every page. Dr. Brown has never been a participant in theological strife and the native finesse of his spirit is evident in every chapter. Thirty years ago he was a pioneer in the work of theological reconstruction. Today he is recognized as a leader in the more vital and positive area of progressive Christianity. This latest volume represents the fruit of a lifetime of thought and service. "This book is neither a history of belief nor an apology for believing. It is a statement as plain as I can make it of what one modern Christian believes may be a practicable faith for the men and women of today."

The book is avowedly written for laymen. But it would be absurd to pretend that ministers could not profit by

### **Religious Best Sellers**

*WE want this department to be the most representative survey of active religious books available. To that end we shall be glad to include the information from stores which may not yet be listed in the column. A line to the editor will bring to such stores the monthly report card.*

#### **Stores of the American Baptist Publication Society**

God in Everything—*Goodchild*  
Ministerial Ethics and Etiquette—*Harmon*  
Preaching Values in New Translations  
—*Luccock*  
Christ at the Round Table—*Jones*  
The Pathfinder in Church Worship with Young People—*Phelps*  
The Evangelistic Church—*Taylor*

#### **Stores of the Presbyterian Church in the U. S. A.**

Beliefs That Matter—*Brown*  
Ministerial Ethics and Etiquette—*Harmon*  
Christ at the Round Table—*Jones*  
Ministerial Practices—*McAfee*  
Parables of Jesus—*Buttrick*  
Catholicism and the American Mind  
—*Garrison*

#### **Methodist Protestant Book Concern**

Parables of Jesus—*Buttrick*  
Beliefs That Matter—*Brown*  
Reality—*Streeter*  
Christ at the Round Table—*Jones*  
Temple of Topaz  
Preaching Values in the New Translations  
—*Luccock*

#### **W. P. Blessing Company, Chicago**

Should Such a Faith Offend—*Barnes*  
Parables of Jesus—*Buttrick*  
Christianity Today—*Rall and Others*  
Ministerial Practices—*McAfee*  
Preaching Values in the New Translations  
—*Luccock*  
Old Faith and New Knowledge—*Snowden*

it. It is an invaluable book for ministers and laymen alike. Robert W. Dale, of Birmingham, made it an unbreakable rule of his ministry to preach a series of doctrinal sermons at least once a year to his people. It was a good rule. If any minister is considering such a program of preaching for this coming winter, let him study this book. If any layman is looking for new light in the old faith, let him also study this book.  
F. F.

**Catholicism and the American Mind**, by Winfred Earnest Garrison. Willet, Clark, and Colby. \$2.50.

One of the good results of the candidacy of Al Smith is the publication of this book. It is neither a campaign document nor an attack upon the Roman church, but a study of its organization, teaching, and life in the light of the democratic ideals of America.

Here are set forth the reasons why the catholic believes in the authority of the church, how the pope became infallible, and why Catholicism wins converts from Protestantism. The danger which the theory of papal authority has for an organized democracy is traced out at considerable length—together with the admission that the practice is not as bad as the theory.

Five months of travel in catholic lands has given the writer two convictions; that the real trouble with the Roman church is its identification of the exaltation of the power of the church with the extension of the kingdom of God, and a personal feeling that most Protestants fail to appreciate the religious appeal which catholicism has for the masses, especially when they are uneducated.

In his book Dr. Garrison gives us the explanation for many things. He is always clear, good tempered and reasonable. He peddles no scandal. He is always readable, and usually thought provoking. He has made a real contribution to the understanding of the enigma of the ages—the Roman Catholic Church.  
J. R. S.

**Religion that Works**, by S. M. Shoemaker, Jr. Fleming H. Revell Company. 128 pp. \$1.25.

Here are sermons that live even on the printed page. These eleven sermons deal with such fundamental subjects as What Is Unbelief? How to Know the Will of God, and What Shall We Do With Trouble?

They are characterized by an evidence of genuine religious experience and conviction on the part of the author. Samuel M. Shoemaker, Jr., believes that religious experience has knowledge, value and will give one guidance for life. However, he does not advocate the way of extreme mysticism, but something nearer to what Professor MacIntosh calls "right religious adjustment." He says, "A moral experiment is worth ten times an intellectual investigation in apprehending spiritual truth."

## OLD FAITH AND NEW KNOWLEDGE

By JAMES H. SNOWDEN

Editor of "The Presbyterian Banner"  
Author of Snowden's Sunday School  
Lessons, etc.

A discussion of the relation between religion and science and the historic conflicts related thereto. It traces the process of their adjustment through the Bible itself; and the principle of modernism in the New and the Old Testaments also is comprehensively reviewed as this is an original contribution of the book to the subject.

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## THE CASE FOR CHRISTIANITY

By CLEMENT F. ROGERS

Professor of Pastoral Theology,  
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Professor Rogers faced heckling crowds in Hyde Park, London, to answer their criticisms of Christianity. Thus he is enabled without dogma or pedantry to argue for the trustworthiness of Christianity, the spiritual significance of Christ, the moral design in creation, and the intelligence and effectiveness of Christian Theism. \$3.00

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## RELIGION AND THE COMMONWEAL

By HERBERT MAYNARD DIAMOND

Professor of Economics, Lehigh  
University

What beliefs are basic to primitive religions? What have been their contribution to the developing civilizations of the world? How can past mistakes indicate the basis for a more efficacious religion in the future? These and other questions pertinent to religions of the past and a faith for the future are discussed in this book. \$2.00

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## THE CHRISTIAN EXPERIENCE OF THE HOLY SPIRIT

By H. WHEELER ROBINSON

Principal of Regent's Park College  
London and Oxford

A discussion of a difficult subject written simply and without technical language. Using the term "spirit" in its etymological sense of "breath," the author gives a philosophical interpretation of the essential nature of personality, then a specifically Christian interpretation of the inflowing of the divine to the human in life. \$3.00

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Perhaps the best sermon of the collection is the one on "What Is Unbelief?" It is full of penetrating thoughts brilliantly expressed. Among the strong sentences are these: "Sin is always calling to doubt, 'come over and help us.'" "Cold feet" have kept more people away from Christ than cold logic." The central thought of the sermon is expressed in these words, "Unbelief isn't doubting some fact of long ago—unbelief is acting and feeling as though there were no God in the daily conduct of our lives."

Mr. Shoemaker gives a definition of real preaching which aptly characterizes his own. "Real preaching is not presentation. It is strife. It is warfare with sin and the devil for the lives of men."

N. J. C.

**Outspoken Essays**, by William Ralph Inge. Longmans, Green and Co. Vol. 1 and Vol. 2. 281 and 275 pp. \$2.00 per volume.

Dean Inge's "Outspoken Essays" reveal an amazingly broad scholarship and narrow sympathy. He has a high minded disdain for those who disagree with him. He seems more a spectator than an actor on the stage of life. "Outspoken Essays" possess the rigorous thinking of a scientist and the sternness of a Jewish prophecy. Cold intellectual grandeur and extraordinary moral courage are combined in this "Wasp of St. Paul's," when he analyzes society and criticizes dress, food, men, morals, institutions, the labor party, political economy, literature, theology, the Catholic Church, and church historians.

Despite the fact that the dean points out how much is rotten and wrong in church and state, he is not a pessimist. Rather the philosophy that runs through the essay is that of optimism rooted in pessimism, a belief that conditions are terrible, but not inevitable. This attitude is shown in the brilliant essay on Eugenics. Recognizing the deplorable condition in these words, "Either rational selection must take the place of the natural selection which the modern state will not allow to act, or we shall deteriorate as surely as a miscellaneous crowd of dogs which was allowed to rear puppies from promiscuous matings." Dean Inge says later in the essay, "We need not suppose that the case is hopeless. Our future is in our own hands to make or mar."

Perhaps the most brilliant of the essays is the scathing indictment of the Roman Catholic Church which Dean Inge calls the "worst form of state bolstered up by the worst form of government."

Dean Inge reveals in these essays a mind that has lived in all ages. And whether or not the reader agrees with him, he will surely find his own thinking quickened by reading these disturbing essays.

N. C.

## Philosophy and Psychology

**The Essentials of Eastern Philosophy**, by Prabhu Dutt Shastri. The Macmillan Company. 104 pp. \$1.60.

This book consists of two addresses delivered in the University of Toronto at the Philosophical Conference, 1922, by Professor Prabhu Dutt Shastri of Presidency College, Calcutta. Forty pages are given to The Spirit of Eastern Philosophy and 64 pages to an exposition in outline of the Eastern Systems

of Philosophy. Professor Shastri points out that Western philosophy is, in the main, an abstract intellectual exercise, while Eastern philosophy is a practical guide to living.

In his summary of the evaluation the East places on Western philosophy Professor Shastri says the East is struck by Western "over emphasis on individualism. In dealing with the minute details of a part, you generally lose sight of the whole, and thus your science is divided into numerous branches apparently independent of each other in matter as well as method." Furthermore he thinks the "West usually lays too much stress on proof and the rigid rules of logic," and fails to give intuition its proper place. Moreover, he thinks we "divorce philosophy from actual life."

So much for the East's criticism of Western philosophy. Professor Shastri states fairly the Western criticism of Eastern thought. "In the first place, it is pointed out, that some of the eastern ideas, such as that of renunciation, offer no solution to the problems of life and are radically opposed to the spirit of activity, which appeals to the Western mind as forming the essence of life." In a brilliant exposition, Professor Shastri points out that "what our (the Eastern) philosophy advocates is a renunciation in spirit, and not the running away to a forest and inflicting all kinds of torture on the body." "Renunciation does not mean the deadening of all activity. Renunciation is in itself another kind of activity, and we have no right to limit the meaning of activity, to the mere body or the outer world."

N. C.

**Practical Psychology**, by Edward Stevens Robinson. The Macmillan Company. 479 pages. \$2.25.

"Human Nature in Everyday Life," the sub-title of this work, aptly describes it. It is an untechnical study in modern psychology. Although its author is a professor in the University of Chicago, the book is practical rather than academic. Here we have the findings of modern psychology arranged in such a way as to make them helpful to men and women as they go about the real business of living. As one reads this volume he is now and then reminded of the glowing human interest of some of the brilliant chapters which a generation ago came from the pen of William James. "Practical Psychology" makes no literary pretensions. It is clear rather than scintillating. Yet it is interesting and suggestive. There is enough scientific data to command the respect of scholars, but along with this we find page after page giving us just the knowledge that we need in order to avail ourselves of the use of modern psychology in enhancing our efficiency. This book will probably be used as a text in some institutions. In addition there is another need which it will admirably serve. Through the reading of this volume the man who obtained his knowledge of psychology fifteen or twenty years ago can revamp his obsolescent information and at the same time can secure sane, practical suggestions as to ways and means of improving his ability to face the situations of life. The chapter on Personality is especially helpful. Those dealing with Memory, Imagination and Reason are also to be particularly recommended.

L. H. C.



**The Bearing of Psychology upon Religion**, by Harrison Sacket Elliott, Association Press. 77 pages. 5x7½ in. Price (?).

Three chapters make up this stimulating little book entitled: *The Findings of Psychology Regarding Human Nature, The Effect of Science Upon Religious Conceptions, The Contribution of Psychology of the Experience of God.*

The general conclusion of professor Elliott is given in these words, "It is seen then that psychology does not make a genuine religious faith impossible. Indeed the opposite seems to have been the record of the adoption of a scientific method in other areas of life. Each new scientific advance has been feared, and indeed opposed, on the ground that it destroyed faith and denied God. This has been true of astronomy, medicine, evolution, and historical method in relation to the Bible. Each advance, it is true, has necessitated a rethinking of the meaning of religion, but the net result has been to rid religion of magical elements and to give the basis for a more intelligent faith."

With regard to behavioristic psychology which has troubled many, professor Elliott remarks: "John B. Watson, the behavioristic psychologist, finds certain facts about human nature, particularly in his experiments with babies. If he insists, as many claim, that human nature is completely mechanistic, he is no longer Watson, the psychologist, but has become Watson the theologian. Others take Watson's scientific findings, but make an entirely different interpretation of human nature upon the basis of them." The attitude of the religious thinker should be in the face of discoveries in psychology or in any other science, "I'll rethink my religion in the light of these new revelations of the physical universe and of human nature."

Some of the author's statements about prayer need qualifications. He seems to forget that as professor Bosworth once said, "God can answer all of our petitions if he has merely the power which we have of putting a thought in the mind of another."

J. E. R.

### Devotional

**Fishers of Men**, by Glenn Clark. Little, Brown and Company. 101 pages. \$2.00.

The Christian church is reaching towards a renewed emphasis upon personal work. After the rediscovery of the social gospel we are now awakening again to the necessity of the individual approach to the individual in the appeal of Christ's gospel. But the new technique of personal evangelism will differ from the old which too often was content to be superficial and many times inculcated a subtle and degrading snobishness of soul in its exponents. This new type will have much to adapt from the researches of the psychologists and will provide a more rational and truer basis for the reconstruction of human personality. God's grace will still perform its miracle; but we shall be able to open up more avenues for its entrance into the soul of man. Glenn Clark's book is a step in this direction. He mentions no methods. He deals with principles of hope, love, faith, release, recovery and regeneration. Essentially he is a practical mystic, de-

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F. F.

**The Eternal Spirit in the Daily Round**, by Frank Carleton Doan. Harper and Brothers. 204 pp.

Dr. Doan was an apostle of "the way of silence" which Dr. Samuel McChord Crothers in his introduction calls "the way of wisdom." This volume consists of a selection of the daily thoughts taken from the writer's own "Journal of Meditations." It will help others who desire to get apart into the quiet places of the spirit. The author does not appropriate the language of ancient prayers and mystical meditations, but he appreciates the reality of the experience which they expressed and in his own language makes real the eternal.

W. D. K.

**The Path to God**, by Albion Fellows Bacon. Harper and Brothers. 76 pp. \$1.25.

A devotional book written out of the direct experience of one who evidently lives in a practical world of affairs and finds that world lighted by the Divine Spirit. Mrs. Bacon is already known to the circle of readers who value such intimate writings by her "Consolation," an essay for those who carry the burden of grief. This little volume deals more particularly with those who search along the way of life for a rewarding touch of God; and it applies equally well to all Christians who think that they have found him. The authoress suggests three main channels of approach—the Scriptures, the lives of those around us and the Lord Jesus Christ. Like all true mystics she deals not with doctrine, but with human need; and on every page there is a warm human appeal.

F. F.

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## Preachers and Preaching

**The Great Dreamer.** John Bunyan, by Gwilym Griffith. Doubleday, Doran & Company. 327 pp. \$3.00.

**The Pilgrim's Progress and Grace Abounding,** by John Bunyan. American Tract Society. 651 pp. \$2.00.

The author of this biographer pays a tribute to the great life of Bunyan by Dr. John Brown. The only addition he assumes is the humanizing of the story. But he does more than this. He does throw new light upon the date of the writing of this greatest work of Bunyan. And his interpretation written in the present light of the world throws a better light on the historic and ecclesiastical conditions of the day of Bunyan. Mr. Griffith is especially ingenious in revealing the personalities in real life which formed the basis of the fictional characters of the allegory. It is a splendid interpretation of "Pilgrim's Progress" for those who seek this inspiration.

The book offered by the American Tract Society is very attractive indeed. It contains a complete text of "Grace Abounding," Bunyan's spiritual autobiography. The "Pilgrim's Progress" is printed from new plates in large clear type, with indented titled paragraphs. It is illustrated from old plates which are a delight to the admirer of Bunyan. The binding is in red and gold, making a most pleasing edition. W. H. L.

**Paul, the Man,** by Clarence E. Macartney. Fleming H. Revell and Co. 221 pp. \$2.00.

Dr. Macartney has rendered a distinct service to the Christian world in this book in which he portrays the life, message and ministry of the Apostle Paul. It takes a great soul to do justice to a great character. The author, who is one of the nation's greatest ministers, is well qualified by study, travel and sympathy to present us in vivid form the world's greatest minister.

The author clearly shows in a chronological way the stages in the life of Paul, the blameless student, the zealous persecutor, the man changed by the blow of God, the years of waiting, the tours with his companions spreading the gospel, making Felix tremble, almost persuading Agrippa, a good soldier for Jesus Christ dying for the faith.

It is interesting to note that the author speaks only where he has a "thus saith the Lord." Of the personal appearance of Paul, he says, "We know nothing about Paul's personal appearance." Of the thorn in the flesh he says, "the way in which Paul fastened his eyes on the sorcerer, Elymas at Paphos, and on the cripple at Lystra, and the way in which he looked steadfastly on the council at Jerusalem, does not indicate that there was anything weak about the glance of his eyes."

It is refreshing to read the book also because it does not speak of "Saint Paul," but Paul the man with a message.

This book should have a wide circulation. It is written in popular style. It is thoroughly sound. It will give busy ministers and Sunday school teachers much information about Paul's life in a very attractive way. T. B. R.

**Christ in the Common Ways of Life.** C. S. Woodward. Longmans, Green & Co. 100 pp. \$1.00.

The author of these addresses is the Canon of Westminster, London. The



addresses are prefaced by an interesting introduction by the Bishop of London.

The book is well written, plain, practical, and evidently the work of one who knows life. Theology and theological questions are left in the background and such topics as The Spirit of Service, Our Daily Work, Money, Citizenship are treated in such a way that the average layman would find the book interesting and profitable.

The author's viewpoint seems to be that mysticism is above the head of the plain man, that sacramentalism of a certain kind is beyond him, but that the Jesus whom the common people heard gladly is neither above nor beyond him.

Chapter five on, A Childlike Spirit, is written in a particularly happy vein. One feels that the writer has caught something of the spirit he so winsomely and attractively describes. T. L.

**The Christ We Know**, by The Right Rev. Chas. Fiske. Harpers. 250 pp.

This volume by the well known Bishop of Central New York was written in response to the request of a college pastor who was appalled by the ignorance of thoughtful young people concerning the simplest facts of the Christian religion. The book is an attempt to introduce such to the Jesus in whom the author believes.

Bishop Fiske shows very clearly and attractively the humanity of the Master, the beauty of his character, the significance of his task, the vitality of his message. It is not in any sense a scholarly, theological or even philosophical interpretation of Christ, but rather a book which gives the essential facts without too many confusing details.

The last chapter, chapter 25, on a Faith To Live By, is probably the most appealing in the book. It recognizes the difficulty of believing in God as a loving Father, but adds that either we must believe in God as a Father or not at all. With Jesus as Lord and God we can trust, even though we do not understand, for everything that Jesus was God is. T. L.

**Lamps of Gold**, by Samuel Judson Porter. Doubleday, Doran and Company. 232 pp. \$1.75.

This book contains 20 sermons from the pastor of the First Baptist Church of Washington, D. C., the title coming from the first sermon.

They are all interesting and well illustrated from wide reading and extensive travel. They cover subjects that deal with the development of the inner life and should be a source of inspiration to all who read them. The cross, the resurrection and the Lord's Supper are presented in attractive ways. The beauty of the character of Christ is portrayed in striking ways that will make the reader want to let the will of Christ trickle out in daily life. The volume may be called the gospel of goodwill for daily living.

Wherever this book goes souls will be stirred, devotion to Christ will be kindled and homes will be blessed. T. B. R.

**Ministerial Practices**, by Cleland Boyd McAfee. Harper & Brothers. 220 pp. \$2.00.

**Some Problems of the Modern Minister**, by Austen Kennedy De Blois. Doubleday, Doran & Company. 329 pp. \$1.75.

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Here are two good books on the same general subject, but very different in approach and content. Dr. McAfee is interested in the personal, professional and executive problems of the minister. Dr. De Blois, on the other hand, is interested in the social and administrative problems of the parish. Both men have had plenty of background for the book. For years Dr. McAfee has helped make the Presbyterian ministers in McCormick Theological Seminary. I imagine that the whole book grew out of his relationship with his students. He discusses many subjects, "pulpit attire," "fees," "pulpit postures," "the minister's working schedule," and others. The publishers have provided a very interesting question sheet for use in announcing the book. The sheet will give you many ideas for ministerial discussions.

Dr. De Blois has a wide pastoral experience, and his volume introduces many administrative and social features which are not found in the other volume. He is interested in how to hold the young people and to make a contact with children. To him the ministry is not alone a profession, but a business, and he is as anxious that a minister shall be a leader of men as that he shall do the correct thing in every position. This latter book, by the way, contains the lectures given at Southwestern Theological Seminary under the Holland Foundation.

Both are good books. And the church is fortunate in having so many of its leaders seeking to give life to the clergy who are so often confused by the complexity of the modern situation.

W. H. L.

**Messages of Mercy**, by Henry M. Wharton. Doubleday, Doran & Company. 243 pp. \$1.75.

This is a volume of sermons delivered by the pastor of the Brantly Baptist Church, Baltimore. The introduction is written by the late Dr. George W. McDaniel in which he says, "Here is a preacher whose like we shall never see again." Through the sermons you can see the man who wrought mightily for God.

The volume contains twenty-three messages from five to fifteen pages in length. Some of the subjects are: The Cure for Care, A Soldier of the Cross, The New Birth, Influence, Heaven. It contains two special addresses—a memorial to a girl evangelist, and an address on Freemasonry. Many of the sermons have footnotes saying where they were delivered.

The author emphasizes the blessed side of the faith, the benefits that shall come to believers in glory. They are filled with the sunshine of a living faith in the living Lord which shall be a source of encouragement to every believer, an inspiration to any whose faith is wavering.

This volume of sermons will be a blessing to all who read it—ministers to brighten their sermons, the shut-ins to give comfort and assurance, to the unbeliever the way of salvation, to friends of the author greater joy, peace and love.

T. B. R.

**Christ and the New Woman**, by Clovis G. Chappell. Cokesbury Press. 177 pp. \$1.25.

Dr. Clovis G. Chappell, pastor of the First Methodist Episcopal Church of Memphis, Tenn., has won high distinction as a portrayer of Bible characters.

No reader of his volumes of sermons, however, needs to be told that his knowledge of humanity is not confined to the past. In "Christ and the New Woman" he brings his power of character analysis to bear upon questions that are emphatically modern. The volume contains the following lectures: Her Opportunities, As a Worker Outside the Home, In the Home, Her Dangers, Education for the New Day and Christ and Woman. The work is highly readable and contains material worthy of a wide circulation. Dr. Chappell recognizes that the woman of today faces radically different problems from those which confronted her mother and grandmother. This may mean a larger opportunity and a richer life or it may open the door to a more ignominious failure. A reading of these lectures should help any woman to face more competently the challenge of a more stimulating environment and higher possibilities. His comment on the passing of the double standard of morals is illuminating. Its going either means the rise of man to the level of woman or the descending of woman to the level of the man. These lectures were given at Wesleyan College, Macon, Ga., as the initial course under the Beik Endowment.

L. H. C.

**Anglo-American Preaching**. Edited and with an Introduction by Hobart D. McKeehan. Harper and Brothers. 216 pp. \$1.75.

Dr. McKeehan has selected from the great preachers of England and America ten men who stand as peers of the pulpit, Inge, G. A. Gordon, Henson, Newton, Barnes, Hillis, Storr, Hough, Richards, Shannon. The greatness of these men who are at the peak of their calling consists in the eternity of their message as well as in the art of its preparation and delivery. The editor chooses a difficult task when he tries to select ten men as the greatest. He certainly has ten of the great.

W. D. K.

**The Resurrection in Our Street** by George Stewart. Doubleday, Doran & Company. 124 pages. \$1.35.

This companion volume to "The Incarnation in our Street" and "The Crucifixion in our Street," like its mates, reveals a keen insight into the problems that face the average man who tries to understand the meaning of God's love for men's lives. George Stewart is aware of the "severe struggle of life." He knows how easy it is for us "to live bulwarked with good excuse, but devoid of spiritual power." He knows how wistfully men hanker for fellowship with God. Out of his own spirit, aflame with the love of God, come these messages of cheer and of eternal life.

W. D. K.

**The Child in the Midst**, by James C. Breakey. Doubleday, Doran & Company. 183 pages. \$1.50.

Anyone who is looking for apt suggestions for sermons to children will find them in abundance in this volume. The introduction by Prof. David Smith, we may safely prognosticate, will find its way into many a children's hour.

These addresses, fifty of them, are more than ordinarily illustrative in the best sense of the word. They come from the heart of a man who evidently sees as he goes about the world with his eyes wide open, and he has a very happy way of interpreting to children these sights and sounds which mean so



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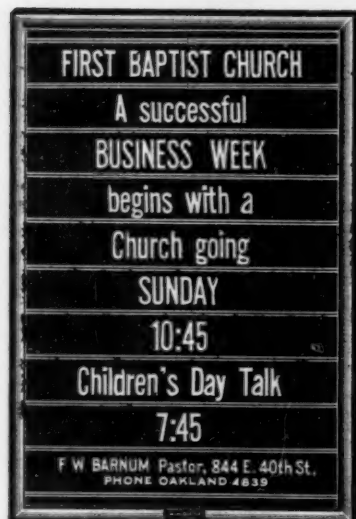
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2	Mrs. E. Collins	10	10	60	18	14	9	14									
3	Mrs. Deering	14	11	71	19	10	7	12									
4	Mr. B. Dietrich	10	8	54	20	14	1	28									
5	Mr. L. Johnson	15	15	93	21	86	1	54									
6	Mr. Martin	9	9	75	22	112	3	03									
7	Wendell S. Day	8	7	10	23	4											
8	E. Gardner	14	13	89	24												
9	Edwin Carroll	8	8	71	25												
10	W. Adams	116	85	470	26												
11	Albert Livingston	73	53	338	27												
12	Mrs. C. Haines	26	25	175	28												
13	G. Williams	52	45	89	29												
14	Mr. W. Potter	21	20	237	30												
15	S. Brown	54	27	15	31												
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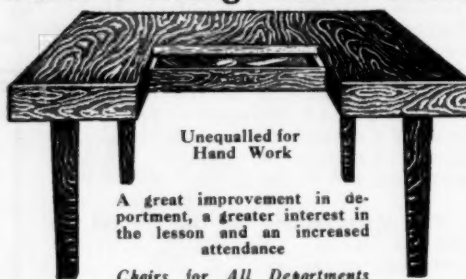
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W. D. K.

## The Bible

**The Parables of Jesus**, by George A. Buttrick. Doubleday, Doran and Company. 274 pp. \$2.50.

A few years ago the author was an unknown young Englishman who, after a sound educational preparation in his homeland, had decided to establish his ministry in the United States. Today, at the age of thirty-six, he has just entered on his pastorate at one of the leading Protestant churches of our land. To one who has never met Dr. Buttrick or heard him preach this book helps to explain his power.

It seems strange that there should be such a small amount of really authoritative writing on the parables of Jesus. Nearly a hundred years ago Archbishop Trench broke ground in this respect for the current of modern thinking. Bruce, of Scotland, gave us his scholarly work of interpretation fifty years later. He was followed in a decade by the late Marcus Dods. And, based on the writings of these men, we have had perhaps a dozen other worthy writings on this theme. But, for the generation that has grown up since the turn of the century, we have had no significant treatment for the parables of Jesus. This want is now met by Dr. Buttrick. His book is not a series of sermons. It is a series of studies out of which many sermons may develop. These studies are most carefully annotated and give evidence of a wide range of study and reading. The most important feature of the volume is that the author, unlike some of his worthy predecessors, is unhampered by traditional interpretations, doctrinal and otherwise. He has had the advantage of the rediscovery of Jesus in his time and setting as modern scholarship has revealed him to us. Every page seems to carry a living flame of truth for our own day. The timeless quality of the parables, their constant appeal, their undying charm and interest, we recognize anew under his guidance. The author has been able to put the eternal verities of Jesus' teaching in striking application to this year of 1928 and to our Western civilization in particular.

In these studies on the parables of Jesus we find this unusual combination, sound scholarship and popular appeal. And no one can read these studies without finding many suggestions which cast a new light, and a light particularly applicable to our own time, in the familiar stories.

F. F.

**Inspiration, History, Theories and Facts**, by William Albert Ericson. The American Tract Society. 150 pp. \$1.50.

Some titles describe and some do not. Dr. Ericson has given his book a caption of the former type. It is fundamentally a study of inspiration, which is a topic that can command the interest of readers of religious literature in any generation. The book is written in a reverent and irenic spirit and indicates considerable thought and study. For these reasons one would like to commend it. But the work has two serious defects. It is written in an ecclesiastical dialect, which is to be avoided rather than imitated, and it approaches problems from the point of view of seventy-

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five years ago. The author pays no attention, whatever, to any aspect of twentieth century thought bearing upon the subject which he discusses. Therefore, his study does not have the qualities which will make it helpful to the student of today. The bibliography which is appended is one-sided, limited and obsolete. L. H. C.

**The Coming of Christ**, by John Masefield. The Macmillan Company. 57 pp. \$1.50.

In fifty-seven pages of glorious verse Masefield gives us a dramatic interpretation of the coming of the Christ. The danger of the venture, the yearning of men for the unknown, the complaints and grumbings of the common folk are the prelude for the birth of the babe and its welcome to earth by angels, wisemen and shepherds.

Poetry should inspire. After reading this little book one's pulse beats more quickly while the imagination is stirred by new insights into old meanings. It will help many a preacher to woo the Christmas mood. For a present it is ideal. And possibly some brave church may undertake to present this play at Christmas time. Little will be needed in the way of mechanics, but much spiritual understanding will be required. J. R. S.

**Bible Character Stories, Biographies from Adam to Moses**, by William J. May. Fleming H. Revell Company. 192 pp. \$1.75.

A generation of young people trained in the rich imagery of a moving picture age will enjoy these hero stories from the Old Testament. Many of us have retained from our childhood days the stilted pictures of the patriarchs as they used to be displayed in the Sunday school charts of thirty years ago. In Dr. May's volume, however, the characters of the Pentateuch move in decidedly vigorous and lifelike fashion against a background ranging all the way from the goat's hair tents and cattle camps of Canaan to the temples and libraries of the Chaldees and the lotus flowers and flamingoes of the Nile.

Although set forth somewhat after the manner of Cecil de Mille, these two dozen stories represent some very thoroughgoing Biblical research. Those who found fault with "The King of Kings" because of the liberties taken with the gospel narrative will no doubt find some flaws in this interpretation of the Old Testament narrative, in that so many imaginary incidents are woven around the Biblical record. But it is certain that all who read these biographical sketches will find the Bible immensely more vivid and human. Moreover, they will know a great deal about the patriarchal family system, the tragedies of human sacrifice, and a great many other features of Semitic society that they never knew before. It might be added that ministers who are leading their congregations through the struggles of a church building campaign will find the story of "An Old Subscription List" rather heartening. E. T. D.

**A Harmony of the Life of St. Paul**, by Frank J. Goodwin. American Tract Society. Third edition, 240 pp. \$1.50.

Bible students will find this volume a most helpful reference book in studying the life of Paul. Material from the Acts of the Apostles and from the Pauline epistles is organized much in the same way as Stevens and Burton

arranged their "Harmony of the Gospels," so that the reader can promptly find all the passages bearing on any incident in the apostle's career. The guiding principle is biographical rather than theological, the emphasis being almost wholly on the life of Paul rather than on his doctrinal or ethical teaching. The excellent arrangement of the index is a commendable feature. If, for example, one wishes to locate all the passages dealing with Paul's relations with Barnabas, his journeys to Jerusalem and Corinth, or his connection with any other person or place, it can be done with a minimum of difficulty. This readiness of reference will probably prove of more value than the explanatory notes accompanying each section, which in large part consist of quotations from various commentators.

Among the many books now appearing on the life of Paul, this handbook of source material should prove exceedingly interesting and useful. It is made the more complete by several very fine maps of Paul's missionary journeys, and an appendix containing a discussion of such questions as Paul's conversion, the authorship of the Pastoral Epistles, the origin of the Roman church, and other disputed points. E. T. D.

## The Church

**Your Church and You**, by Frederick L. Fagley. Fleming H. Revell Company. 89 pp. \$1.00.

Mr. Frederick L. Fagley is the executive secretary of the Commission on Evangelism of the National Council of Congregational Churches, and is well fitted, through a wide experience, to write this much needed book. We say much needed because we feel that one of the outstanding needs in our churches today is an educated membership that understands all that the church can mean to them and what they can mean to the church.

After showing the reader what the purpose and place of the church is in his life and in the life of the community the author presents an excellent chapter on Helping Your Church To Be Worshipful and a chapter of valuable suggestions on Helping Your Church To Be Friendly.

It would pay a church to put a copy of this little book in the hands of each new member. It will also give a pastor many worthwhile points for selling the church to the community either through the spoken word or in an advertisement. T. C. B.

**Chinese Altars to the Unknown God**, by John C. De Korne. Smither Book Co. 139 pp. \$1.35.

In part one of this book the author gives the reader some first hand information about the leading religions of China. He is fair and scientific in his appraisal of these old faiths. The good features as well as the limitations of each religion are laid bare. His illustrations and facts are a real treat.

In part two he deals with the Christian approach to the mind and heart of China. We are sure any minister preparing a sermon or a series of sermons on the missionary theme would find this book a veritable storehouse of usable material. A student preparing himself for the mission field would also find this book full of worthwhile information. It is well written, well indexed and beautifully bound. T. C. B.

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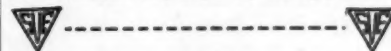
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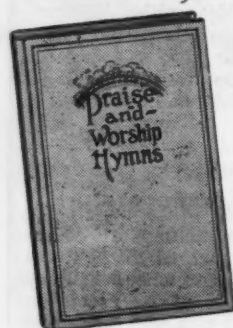
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**Stunt Night Tonight!** by Catherine Atkinson Miller. Doubleday, Doran & Company. 200 pp. \$1.50.

These two books are sufficient for the recreational programs of most churches. "Handy" covers in brief compass the whole field of church centered social activities. It combines in a convenient, unified system the general principles and most useful materials for planning and directing a wide range of recreational activities. There are sections on Out-of-Doors Recreation, Mixing Games, Active Games, Quiet Games, Mental Games, Dramatic Stunts, and Songs and Tunes for Social Singing.

The section on sociable songs is well selected, containing folk songs, parodies, and many of the popular songs of college campuses. Best of all this section has the music for these songs printed right in the book.

"Handy" is well indexed, making it a splendid book for quick reference.

Miss Miller's book is an ideal companion piece to a general book on recreation. She tells what a stunt is, what constitutes a good subject for stunts, and how to stage a stunt. Her book contains fifteen complete stunts for presentation. They contain real humor and carry a point. Miss Miller has gathered her materials from Japan, China, Persia, Sweden, America, and "points East." If you are seeking an added bit of spice for a social occasion, try Miss Miller's stunts. N. J. C.

**The Pathfinder in Church Work With Young People**, by Edwin Phelps. The Judson Press. 220 pp. \$1.25.

It has been said that out of every hundred young people who enter Sunday school at the age of twelve or thirteen only twenty-two remain until they are twenty years old. The cause of this loss should be the concern of the church and the remedy applied. This book will enable all the leaders of the young people to carry forward their societies through the development of the four-fold life that will lead the members to become permanently active in the church.

The author is the General Secretary of the Baptist Young People's Union of America, but the book is not a denominational book. It is applicable to all societies of young people. It does not deal in theory, but is practical and very suggestive.

The book is written with a view to its being used as a study-book for young people. Each chapter contains an outline in graph form that will enable the teacher to present the work through the eye-gate. Each chapter closes with questions for the group to answer from their own societies of its successes or failures along the lines studied. It contains a teaching plan for a ten-period and five-period course of study. For this book to accomplish the largest good, it should be read by every pastor and leader of young people and studied by the societies. T. B. R.

**The Church Night Service**, by Everett S. Smith. The Standard Publishing Co. 128 pages. 75 cents.

Here we have a small book packed full of valuable suggestions for building up and maintaining a mid-week church night service. Rev. Everett S. Smith, minister of the First Christian Church, Miami, Fla., gives to the read-

er the essential facts from a real experience. He has studied the causes underlying the failure of the Wednesday night prayer meeting. Carefully and efficiently he has worked out a new idea. It was a glorious venture and it succeeded. For six years he has tested his dream and it has proven popular and practical. One valuable feature of his plan is that it puts everybody to work. We do not hesitate, in the least, to recommend this book to any progressive pastor. It will help overcome many a stumbling block usually met in putting on a church night service. Each of the nine chapters is worth the price of the whole book to the man who is facing this problem.

T. C. B.

## Biography

**Julius Caesar and the Grandeur that Was Rome**, by Victor Thaddeus. Bretano's. 321 pp. \$5.00.

**Bismarck: The Story of a Fighter**, by Emil Ludwig. (Translated by Eden and Paul Cedar.) Little, Brown and Company. 661 pp. \$5.00.

Never have better biographies been produced than those coming from the presses today, and here are two which must be placed among the best. And yet, how different they are. Ludwig's "Bismarck" is a most thorough work. It is done with the patience of a mathematician where every item must be right. You follow Bismarck day by day, seeing not alone his accomplishments but his moods. But if you know nothing about the man you will make slow progress in the volume. For it presupposes an interest and historic information.

"Julius Caesar" is different. It lacks tiring detail, but in pen flashes gives a picture of mighty Caesar. The picture will be disappointing to most readers. The grandeur that was Rome fades to a dirty city with muddy streets filled with ambitious but unscrupulous politicians and beautiful and immoral women. The great Gallic wars become purely propaganda warfare with the odds on the side of Rome planned to build prestige for Julius Caesar. Read it now and then during the coming political campaign, think how fortunate we are in America, no matter which side wins. W. H. L.

## Consecrating the Candelabra

This service is given just as it was used in Trinity Lutheran Church, St. Petersburg, Florida. It was arranged by the pastor, Theodore K. Finck. We are still retaining the original names in the form appreciating that these are local features to be adjusted by other churches that use it.

### Service of Consecration of CANDELABRA

The two brass candelabra on the altar, which we are to consecrate, are given to Trinity Lutheran Church by Mrs. Mathilda Johnson and family, in memory of John Emile Johnson, husband and father, who passed away on March 24, 1928. Trinity Church accepts the beautiful gift with gratitude.

The burning of altar candles represents the light of Christ and the gospel.



That was the true light, which lighteth every man that cometh into the world.

In him was life, and the life was the light of men (Jn. 1:9, 4), a light to lighten the Gentiles, and the glory of thy people Israel (Lk. 2:32); and the light shineth in darkness (Jn. 1:5a).

I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life (Jn. 8:12).

Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you. While ye have the light, believe in the light, that ye may be the children of light (Jn. 12:35, 36).

Ye are the light of the world. A city that is set on a hill can not be hid.

Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven (Matt. 5:14-16).

And the (holy) city, (new Jerusalem,) had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the lamb is the light thereof. And the nations of them which are saved shall walk in the light of it (Rev. 21:(2,) 23, 24a).

#### Let us pray

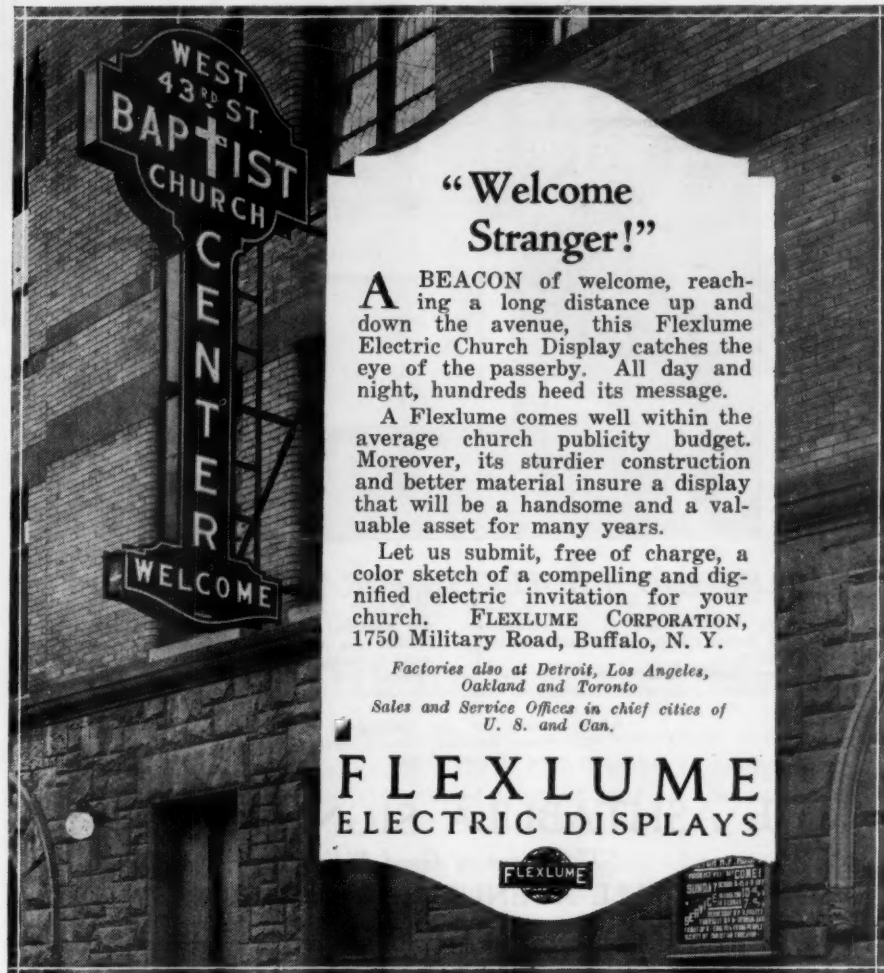
O Father of lights, with whom is no shadow, who didst say, let there be light, and there was light: we give our thanks to thee that thou hast also given us the great spiritual light of the world, Jesus of Nazareth, our Lord, in whose light we may walk, and whose light we may reflect to those who now walk in darkness. May these candles, and the light of their burning, bring to remembrance in us the light of life, that we may be transfigured into his radiance, and carry his brightness to all men; through Jesus Christ, thy Son, our Lord. Amen.

I do now set apart these candelabra for use on the altar of Trinity Evangelical Lutheran Church of St. Petersburg, Florida, and consecrate them to the service of Almighty God and his Holy Church. Amen.

#### FINDING A HYMN FOR AIRMEN

Before ever Lindbergh had added New York City to his list of captured cities on both sides of the Atlantic, men had come to realize that there was a spiritual quality to his overseas flight which had so completely gripped the popular imagination. The Airmen's Hymn Contest, conducted by the Hymn Society, and other similar contests, were partly the result of the New York-Paris flight of Col. Charles A. Lindbergh, and the spiritual suggestions awakened by his venture.

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God of the shining hosts that range on high,

Lord of the seraphs serving day and night,

Hear us for these, our squadrons of the sky,

And give to them the shelter of Thy might.

Thine are the arrows of the storm-cloud's breath,

Thine, too, the tempest or the zephyr still;

Take in Thy keeping those who, facing death,

Bravely go forth to do a nation's will.

High in the trackless space that paves Thy throne,

Claim by Thy love these souls in danger's thrall;

Be Thou their Pilot through the great unknown,

Then shall they mount as eagles and not fall.

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#### CHRIST OUR STRENGTH IN SORROW

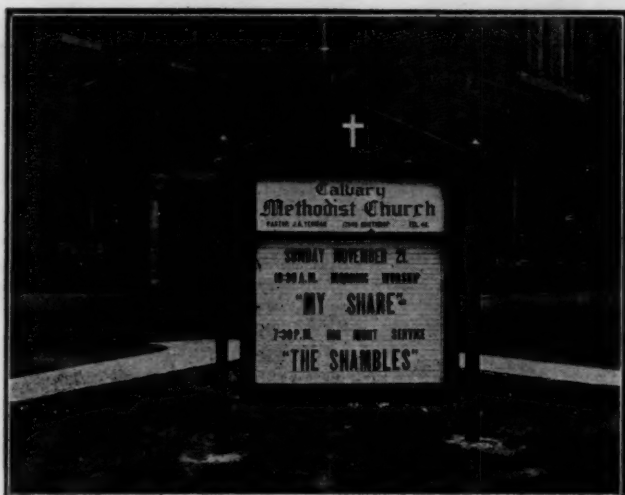
And the Lord Jesus Christ teaches us how to bear sorrow. He helps us to bear it. He gives us comfort in bearing it. Comfort implies two people at least, making strong together. "As thy

days so shall thy strength be." Instance the case of Henry Drummond. Here was a man in the pink of health, stricken suddenly by a strange, incurable malady, dying slowly, month by month, and much of the time in torture. He was laid on his back for more than a year with an affection of the bones. Both arms were paralysed, yet never once, says his friend and biographer, George Adam Smith, "Never once did he lose his trust; never once did he lose his cheerfulness. He kept his good stories for his friends. They went to strengthen him; he strengthened them." He was only forty-six. There he lay, with a smile on his lips and love in his heart, and when the end at last came, to quote his own happy phrase, "he put by the well-worn tools without a sigh and went out expecting elsewhere better work to do." Does any battlefield chronicle bravery greater than this?

M. J. McLeod in *A Comfortable Faith*; Fleming H. Revell Company.

#### WORK

Work thou for pleasure.  
Paint or sing or carve  
The thing thou lovest,  
Though the body starve.  
Who works for glory  
Misses oft the goal,  
Who works for money  
Coins his very soul.  
Work for the work's sake,  
Then, and it shall be  
That these things shall  
Be added unto thee.



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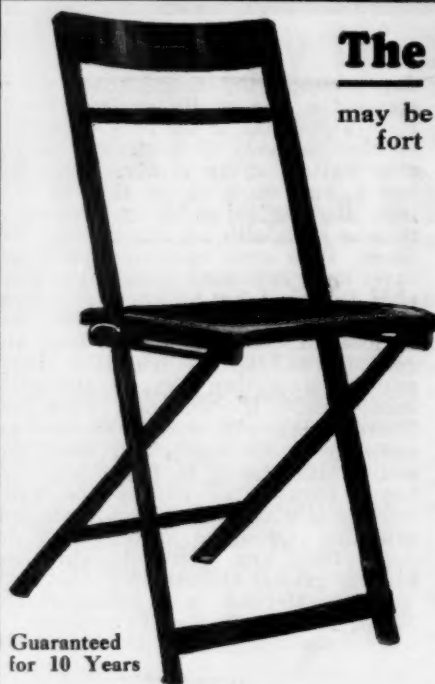
the Ashtabula catalog. In fact, our suggestion is that you anticipate the time when you will want a bulletin by sending for the Ashtabula catalog now and begin laying plans to have one soon.

When writing for the catalog—a postcard will do—please mention *Church Management* and the name of your church.

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2100 S. Union Ave. Chicago, Illinois.

### The Soul's Arabia

*(Continued from page 757)*

all been lost on the shortest journey between the Church and the home. You have been stirred and awakened in the Church, you have felt the nearness of God, you have been inspired to a fresh start, and yet have you not repeatedly had to admit that all this was lost because there was no effort made to confirm it? You lost the blessing between the Church and the home. That is why we should recognize the necessity of occasional periods of stillness; of cultivation of private acts of devotion; of prayer, and meditation, and the sacramental reading of the Bible; and at such times come often to hard-pressed minds lofty thoughts and great impulses which lift them into living communion. This is the practical lesson of Paul's action.

He was moved to seek solitude in order that he might fully understand and possess the great experience that had overtaken him. It is likely at first that he could not fully comprehend the great change. But it was so intimate, so radical and awakening, that he did not feel that he could speak of it to others; not even then was he moved to seek counsel from wiser and more mature men in Jerusalem, apostles though they were; but he went away into Arabia; and there in the solitude of the desert he thought about it, until it came home to him, as he here describes it: "It pleased God to reveal his Son in me." Marvellous, personal words, these; the source of all spiritual power and authority. He was called to carry this tremendous word to the world; in a Gospel, preaching and teaching; but before he could speak, he must think, and pray, and be quiet.

Often in the assembly of God's people do such blessings come to us. A word of God stops us mid-way; awakens a long-dormant thought; lifts the strain and burden from a heavy heart; in fact, gives us the sensation of being let out of prison, and yet such experiences often leave us, and become mere memories, simply because we make no private effort to confirm them in personal life. I do solemnly feel that until we learn to do this, we are working against the very life of our spirits. If the preaching of the Church today, if the gathering for worship does not show finer fruitage, I think it is due in part at least to this, that most people limit their attitude towards God to what happens to them in a church, and rarely make any effort to confirm these impressions in private ways. Yet no man can fully possess himself of a Damascus vision, until he has gone away into Arabia, to think it out. Had Paul not done this, he would not in all likelihood have been able to speak of God revealing His Son in him.



And it was in that wilderness experience that Paul formed the great purpose of his life. He was no mystic soul, to seek perpetual solitude; no dreamer in search of emotional ecstasies, but a man full of passion to carry the knowledge of Christ to men. His place was in the midst of the crowded cities of the Græco-Roman world; and he knew that the final expression of God's grace was in living it out, among men. It is a matter of constant amazement that this man, who was so busy for most of his life, so continuously at work at tasks that grow familiar and commonplace, should, during the long years of stress and strain, have kept so fresh and vital. The secret of it was due to the habit formed here, of breaking his periods of labor with hours of profitable solitude. No man ever was a greater servant of others, but the secret of his fruitfulness was his secret life with Christ. Christ grew in his experience, in those hours of quiet.

Let this sink into your hearts: We manifest our religion in public acts; but we mature and nourish it in private relations. We must let our light so shine before men, as that they shall see our good works, and glorify our Father in heaven. But this depends upon the use we make of the secret life; the going apart into our closets and shutting the door. God's open reward promised to such is just the thing we call spiritual vitality, power, influence over others. Now, there is no word we hear more of today than service. We meet it on all sides; it is as common in business as it is in the Church. We must serve each other. Yes, but service is an effect, not a cause. It is the manifestation and using up of power; it is not power itself. The power to make service effective comes from another region, namely, this mystical, spiritual communion with God, this making of God real in the daily life, through periods of quiet, and private spiritual cultivation.

Seek, then, your soul's Arabia. It is not a place, but a state of the spirit; a susceptibility to spiritual reality; an awareness of the nearness of God; a sense of the primary importance of the unseen world. I plead for this wise passivity, for without it you can neither mature your relation to God nor grow a living purpose for usefulness in the crowded ways of the world.

Remember this:

*"God is not dumb, that He should speak no more.  
If thou hast wanderings in the wilderness,  
And findest not Sinai; 'tis thy soul is poor."*

\* \* \*

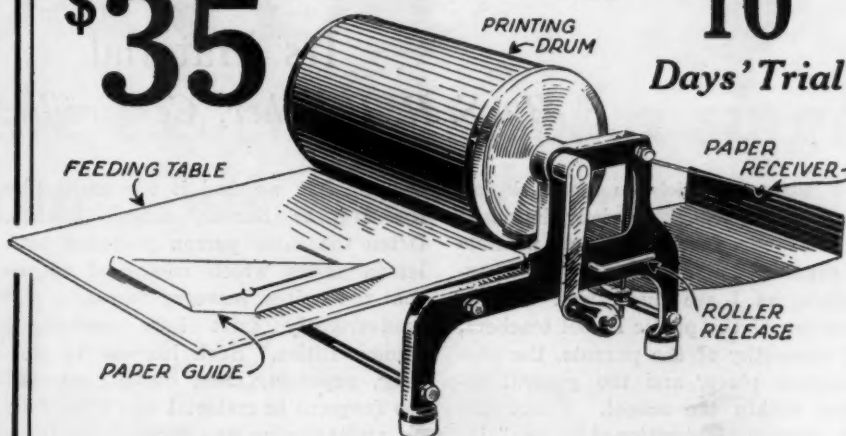
*"'Impossible' is a word only to be found in the dictionary of fools."—Napoleon.*

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# The Week Day Religious School

## Its Material

By S. R. Bratcher, Centerville, Tenn.

**I**N a recent article on the week day religious school, I briefly discussed the four factors making possible its organization anywhere. These essentials, as I see them, are: the co-operation of the public school teachers, full sympathy of the parents, the psychological place, and the general interest within the school. Under the last caption, I mentioned several incentives to interest, one of which was the material. Since my time for writing is limited, and also, because the inquiries have naturally centered around this particular phase of interest, I shall discuss only the methods of gathering and assimilating the material used in our work.

It is hereby understood that I am simply summarizing our actual experience and with no intention of provoking useless controversy. We are always on the market for the best wherever found, and will therefore gladly "scrap" any or all of our methods for better ones. Of course, in so doing we might be somewhat like the old colored fisherman with a long string of trout was by exchanging tackles with a fellow who had no fish at all but knew everything about catching them. "Boss, you've got a sho a long'r string 'an dis is 'fore I swaps tackles wid ye, sho is Boss." Results are what we are seeking whether they follow the old trails or blaze new ones.

### MATERIAL IN GENERAL

There are two distinct classes of available material, to wit, Sunday school supplements and the independent text books. In order to explain our method to inquiring friends and also to defend it against sticklers for the above, it will be necessary and fair to briefly state our reasons for not using this ready-to-wear material in our system.

#### I. Correlated Sunday School and Week Day Quarterlies

We do not use the Sunday school, "quarterlies" having the week day "supplements". This material is as well graded as any literature of its kind and for the most part interesting

enough, but we find it too much like the regular Sunday school studies. Often the same person prepares both lesson series which means of course that the writer, however versatile, will inadvertently drift into mechanical commonalities. Such laxness as padding, repeating, and quoting are all too frequent in material like this. Pick up and examine any popular commentary on the *Sunday School Lessons* and you will readily get my meaning. There is little difference between the 1928

Some months ago Mr. Bratcher gave us an illuminating article on his experience with the week day school. Among the many inquiries raised was one concerning the preparation of suitable material. He is permitting us to publish his answer to that inquiry herewith.

edition and that of twenty years ago! Same arrangements, same re-hashings of stale stuff, nothing new or inspirational. Much of this hand-me-down material is compiled by those who would make poor teachers on the job, for there is yet a great gulf between the actual and the ideal.

Again, we find these supplements little more than a "supplement". They are necessarily restricted in range and fail to give enough target practice for expanding minds. They are non-elastic, and teachers and pupils alike become slaves to the "letter" rather than to the "spirit" of religious awakening. All teaching methods at best are only variables constantly approaching perfection as a limit. For instance, teaching in the public school is moving from the printed toward the visual method of presentation, that is, toward bookless teaching! This of course involves greater responsibilities upon teacher and pupil, but it begets research, and research ever leads to definite knowledge.

#### II. The Regular Week Day Text Books

Neither do we use the regular text books which are specially prepared for week day religious education. All of these books I have had the privilege to examine are well written and are rich in suggestive material. They are

attractively bound and most of them profusely illustrated. Any child would be glad to possess one, more so than the parents when they know the cost. Unfortunately, this apparently new program of the church has not been adequately sold to the parents and laity in general. After the December issue of *Church Management*, Dr. Powell of Kansas City sent me a booklet announcing the week day religious work there. This city has a co-operative plan, it seems, and I am persuaded that every prospective worker in this promising field, and certainly every present worker would do well to visit Kansas City just to "catch" the spirit of these fellow laborers.

But back to these text books. The prices are reasonable enough, but getting the prospective purchasers to see this is the rub with us. We must bear in mind that there are yet parents who would not buy school books were it not for compulsory laws. And every church has too many prior claims to include this expense in the regular budget, and if every church could do this, the wisdom of such a procedure would be seriously challenged. So there you are! Not only the expense objection, but just as the "quarterly" is too much like Sunday school so is the "text book" too much like the day school. It has a psychological reaction, for the average child (if there be such) is tired of books at the close of the school day and needs a stimulus and not a task. There are exceptions, of course, but the week day school is not purposely for them. It is for the "average" and must therefore, at any sacrifice, be adapted to the needs of the most dispassionate child.

#### III. The Elastic Method

The above methods are suggestive and therefore valuable to teachers, and I urge my associates to familiarize themselves with all of it, consequently, we find it a worth while supplement and like Bologna sausage, always ready to serve.

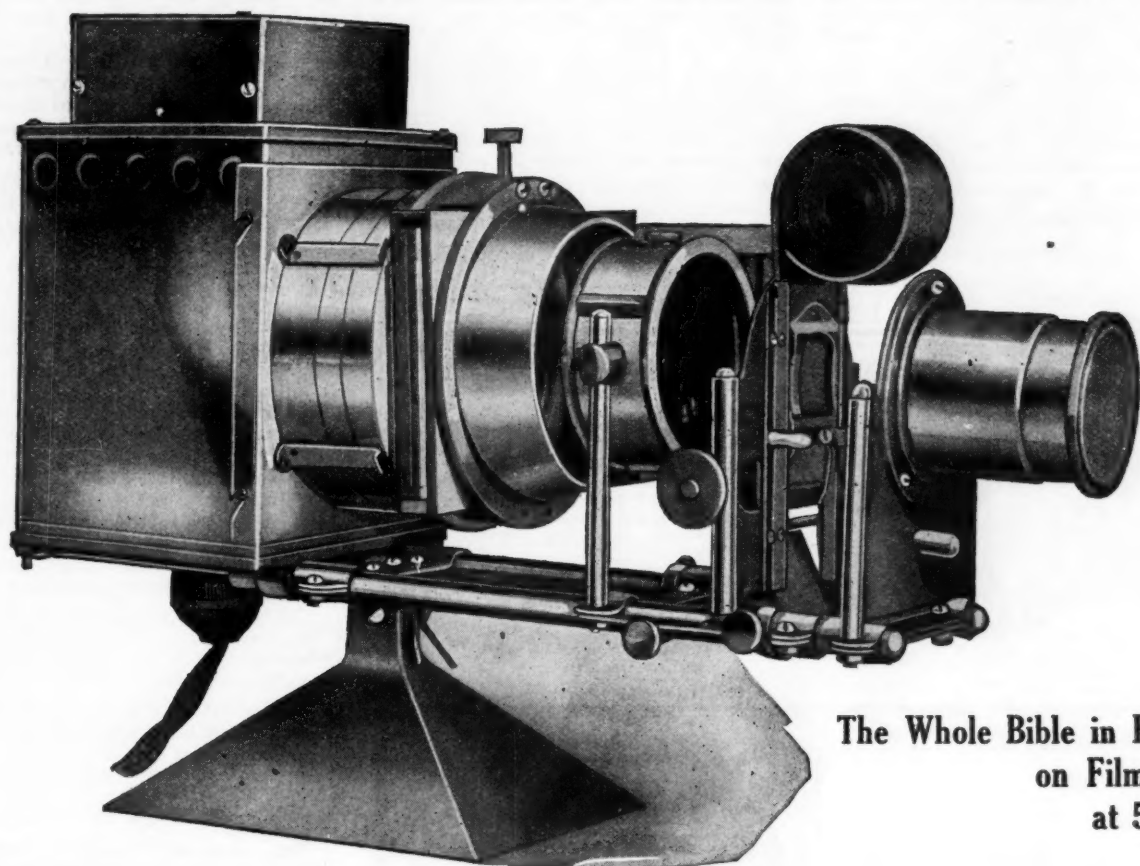
If the *director* is not enthusiastic, and even if he is enthusiastic and hasn't a working knowledge of the week day school, then he should wait until

(Continued on page 776)



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## \$\$ DOLLAR TIPS \$\$

### Committee to Receive Nominations

I wish to commend to your department a method of securing nominations for officers in the church and its various organizations. Instead of the officiating of the church or any of its organizations, appointing a nominating committee, and thus laying themselves liable to the charge of becoming a self-perpetuating body; just appoint a committee to RECEIVE nominations. This committee does not meet as a committee and does not act as a committee to make nominations. All members of the organization are asked to hand to any one member of this committee to receive nominations, the names of those they wish to place in nomination. This committee is appointed four weeks be-

fore the time for the election and each Sunday attention is called either orally, or on the church bulletin, to the fact of the coming election and a list posted of officers who hold over, and of those whose term of office expires. At the time of election the names of those nominated are placed on a black-board and election follows by ballot. Many members will bring to the committee a complete list of nominees for every office to be filled.

I have used this method, which amounts to a "direct primary", for over ten years and find that the elections are much more satisfactory than when nominations were made by a nominating committee.

Irving E. Wade,  
Oelwein, Iowa.

### Financial Book Keeping

Contributors to church expenses do not always turn in their envelopes on the Sundays for which they are dated. This causes a mixup in accounts sometimes. To be certain when the envelopes come in, our financial secretary has a card cut the size of the envelope on which he has placed twelve dots:

• • • • •  
• • • • •  
• • • • •

With an awl he punches 25 or more envelopes at a time for the first Sunday through the first dot; through the second dot for the second Sunday, etc., throughout the quarter. The 13th Sunday remains unpunched. Thus he can see at a glance, by the position of the punch hole, the number of the Sunday on which the envelope was turned in. This settles many disputes when complaints are made.

Merritt Earl,  
Cumberland, Md.

### Forward, Please

A church auditorium too large for the size of the average Sunday attendance is a real handicap. This handicap could be partly overcome if the worshippers would sit together near the front of the church. The usual appeal from the pulpit does little good in this direction. I have discovered that the following method brought results and appealed to the sportsmanship of the people. On a neat white card, about five by three inches, print or mimeograph the following message:

AS A SPECIAL COURTESY and help to your fellow worshippers this morning, will you kindly take a seat well to the front of the church?

Conditions over which we have had no control have made our auditorium too large for the size of our congregation. Your courtesy in following the above suggestion will greatly help to overcome this handicap.

This card was handed to every one attending the service by the ushers along with the calendar. Skip a few Sundays and then use it again. It is the most effective and least resented method I have found.

Herman F. Reissig,  
Bridgeport, Conn.

### A New Church Organization

It would seem to those who have been in church work for 10, these many years that just about every type of organization had been tried out. But now comes one that is really new,—it is "The Knights of Labor" and is to be found in the St. Louis Park Baptist Church of St. Louis, Mo. Membership is made up of fifteen men who meet at the church once a week for dinner, and then spend the remainder of the evening in voluntary labor to improve the church building. Several fine class rooms have been built in the basement, and other plans are under way to add equipment and improvements to the building which will make for better working conditions.

May "The Knights of Labor" become one of the popular and strong organizations of all our churches.

E. W. Sudlow,  
Coral Gables, Fla.



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## "Things to Be Done"

Every pastor thinks of things which he wants to see done. Indeed, he is continually making efforts to have some of them accomplished. But how many can check up at the end of a given period, and tell the things which have really been done?

Toward the close of the year 1927 I was in the study of a pastor who is still pursuing graduate studies in a large university. Pinned on the side of a bookcase, where he would have to face it every time he arose from his study table, I noticed a list which was headed:

### Things to Be Done This Year

Becoming interested, I copied the list, which ran as follows:

- 1—Get teacher for Bible Class
- 2—Get church window fixed
- 3—Bazaar in December
- 4—New song books
- 5—Organize Intermediate League.

These were the objectives of the student pastor, who was spending his week ends and his vacations with his little church. The list disclosed system and determination. Furthermore, it gave the suggestion that it might be well for pastors generally to make at the beginning of the year, or immediately after the vacation period, a list of things which they desire to have done in their own churches. Anyhow, the idea looked like a good one.

William J. Hart,  
Utica, N. Y.

## OUR INSTITUTIONALIZED LIFE

A few weeks ago I sat in an open air theatre listening to some singing. The stage was decked out to resemble the vestibule of an European cathedral, and occasionally worshippers passed in or out or loitered about. In this vestibule a man was singing, singing gloriously, singing of human hopes and loves and griefs, of the pride of life and the darkness of defeat. And as he sang there came a wisp of chanting from within the church, the first low notes of the answering voices of the institution. For a little while the singer seemed to hold his own, but presently it was plain that he must be subdued, and his lovely, earthly song borne down by the gathering chanting in the stalls. I thought how symbolic it was of the fate of individuals in our civilization. Men grow weary and are sacrificed before the institutions we have reared.

James H. Hart in *Humanistic Sermons*; Edited by Curtis W. Reese; The Open Court Publishing Company.

## SHOULD CHURCH PROPERTY BE TAXED?

As sure as preaching we have got to face it. The Protestant churches of America have always talked of complete separation between church and state. If carried to its logical end that theory would advocate the taxation. Read the article by Frank Hampton Fox, ECCLESIASTICAL EXEMPTIONS, which will appear in the October issue of *Church Management*.

# RALLY DAY SUPPLIES

**RALLY DAY**, as its name indicates, is a time when Churches and Sunday Schools rally their forces for the Fall and Winter work. A special effort is necessary to give to all a new impulse, to arouse everyone to renewed interest and enthusiasm. Our Invitation Post Cards and Souvenirs will aid you in securing a banner attendance.

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## RALLY DAY SOUVENIR BANGLE

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This novelty style souvenir will make Rally Day a memorable event in your Church and Sunday School. The design is beautifully lithographed in four colors; a scene of a Church amid summer foliage with a striking slogan "Rally 'Round on Rally Day" in white letters against a blue background. The slogan can be used as the theme of an inspiring Rally Day address.

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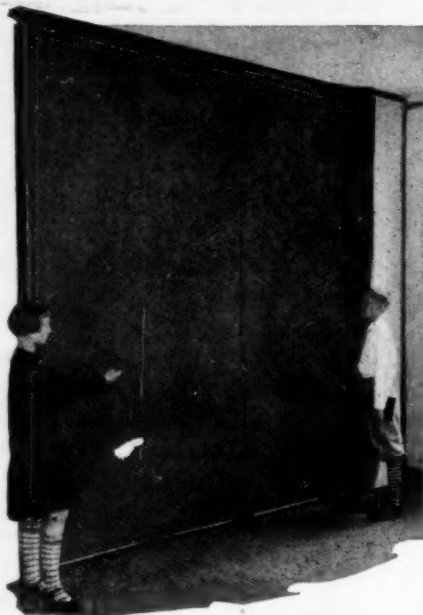
## St. Mary's R.C. Church Stamford, Conn., buys a three manual HALL ORGAN

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### The Week Day Religious School (Continued from page 772)

he possesses this necessary qualification before attempting work of this kind. I first read everything accessible on the subject, thus becoming convinced of its futurity in the church program. Next, I thought out a nine months' course for every department: Beginners, Primary, Junior, and Intermediate Senior groups. This much of my plan in the relief, I set about to discover teachers. This, contrary to all expectations, was the easiest and most encouraging part of it all in two parishes. A worker's council was called and my plans laid upon the table. I announced that our first month's work would be *Religious Geography*, consisting of four *Lesson Sheets* of ten studies each:

1. *Palestine (in General)*
2. *People: Past and Present*
3. *Products, Animals, etc.*
4. *Familiar Places: Mountains, Cities, Seas, etc.*

I gave each member of the council a copy of our first studies.

With all eyes upon the lesson sheet, I proceeded to discuss its adaptation to the several departments. Some of the teachers were not fond of geography and thought the children would not be interested. But upon my suggestion, the superintendent and teachers of the beginners promised to collect all of the most attractive pictures they could find, all kinds on Palestine; second, to plan interesting work in the sand tables and modeling clay, plastine and other things. Here interest quickened and this department set about to do the job and they are doing it.

Coming to the Primary Department, I suggested picture-study, introducing crayon-work, cutting maps of Palestine and later coloring them. We discovered to our delight that the children were anxious to do these exercises. We used none of the sight-cards, etc., material used in the public school. Here the teachers began class drills and other simple pageantry.

The Junior Department specialized on stories of all kinds pertaining to Palestine. Picture work was continued, likewise drills and pageantry. Map drawing and history were given special emphasis. The lesson sheet followed as a guide. Here the children first lodge Palestine in the mind. Throughout life they will have New Hampshire associated with Palestine for the comparison every way is striking. Here also, Bethlehem is discussed, the song is sung, and reading given. The whole thing (through the wise group teacher) simply bubbles over with interest of an unusual kind.

The Intermediate Department con-

(Continued on page 778)



## We Will Give Six Ministers \$25.00 Each



*Church Management* intends to reproduce the building plans of six new churches. It intends to select these from church now under construction or churches which have been completed within the last twelve months. To the minister of these churches, who sends us the pictures of the plans of the church we will send our check for \$25.00. This money is not for the architect nor for the church, but for the minister whose courtesy prompts him to help us select our *Church Management's* Model Churches.

All the plans will be considered in the following classes:

- Class 1. All churches costing not more than \$50,000.
- Class 2. Churches costing from \$50,000 to \$100,000.
- Class 3. Churches costing from \$100,000 to \$200,000.
- Class 4. Churches costing from \$200,000 to \$300,000.

Class 5. Churches costing from \$300,000 to \$500,000.

Class 6. Churches costing over \$500,000.

From the plans which are sent in the following men are going to select these churches:

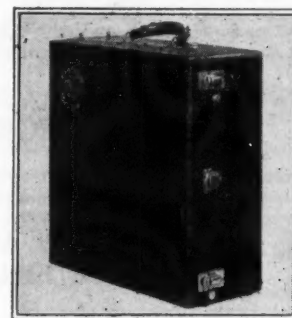
William H. Leach, Editor, *Church Management*.

Henry E. Tralle, Consultant in Church Building.

Elbert M. Conover, Director, Bureau of Architecture of the Methodist Episcopal Church.

M. W. Brabham, Consultant in Church Building, author of the new Cokesbury book, "Planning Modern Church Buildings."

It will cost you but a two cent stamp to mail the reproduction of your church plans to this office. If they are received before October 1st they will be considered in this contest. If your plans are selected for reproduction we will send you our check for \$25.00. Remember that, at this time, we do not need the blue prints. The half tone reproductions of the architect's drawings used in your local publicity will be sufficient. If we need the drawings later we will arrange with your architect.



**PASTORS** of 1928 will find motion pictures in the church and parish a great stimulus to church attendance. One minister writes that he increased attendance 300 per cent by using a DeVry standard portable motion picture projector. Excellent for young people's meetings, Sunday School, social gatherings and for illustrating sermons or raising money. More churches are using DeVry standard motion picture projectors than all other makes combined. Write today for our leaflet, "Plans For Financing the Purchase of DeVry Motion Picture Projectors". It will explain how to make your DeVry pay for itself. DeVry Corporation, Dept. 9-EA, 1111 Center Street, Chicago, Illinois.

*DeVry will help you secure suitable films at cheap rental prices. Some are absolutely free.*



### THE WEEK DAY RELIGIOUS SCHOOL

CENTERVILLE M. E. CHURCH

Wednesday P. M. 2:45

SUBJECT: *Religious Geography*  
*Palestine in General*

Lesson Sheet No. 1  
Studies 10

1. Make a map of Palestine and fix it in the mind.
2. It is the size and shape of what state in the United States?
3. Name and locate on the map three famous cities.
4. What sea resembles a human skull?
5. What sea resembles a mitten or a boxing glove?
6. Trace the Jordan River and learn all you can about it.
7. Locate on the map three famous mountains. Why famous?
8. What mountain range on the north? What about these mountains?
9. What body of water on the west? Fix Joppa in the mind.
10. What large desert on east and south? What people live here?

Name ..... Teacher ..... Date .....

Attendance Credit 25%

Deportment 25%

Lesson 50%

(Please keep up with this lesson sheet which is your study guide)

Say: "I saw it in *Church Management*," when writing advertisers. It identifies you.

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*Campaigns of the Higher Order*

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Pews · Pulpits · Chancel Furniture  
Sunday School Seating

## American Seating Company

1039 Lytton Building, Chicago



IN BUSINESS SINCE 1896

### Charles Svoboda CHURCH FURNITURE

1505 RACE STREET  
PHILADELPHIA · PA.



### The Week Day Religious School (Continued from page 776)

tinues geography and subsequent history of the studies suggested in the lesson sheet. Also, this department enjoys pageantry and readings and search work. We find it best to have this department labeled, that is, separate it from Junior and gradually connect it with the Senior Department.

The seniors are capable of entering discussions which lead directly to the library and other places of information. They have an idea of trade and commerce and the peoples that carry them on. For instance, they know why cities were built around Galilee and not around the Dead Sea, and the effect of the dry season, and why the Jordan is swift. This light has come from the silver string in the sand table to a real famous river in the world's history. The juniors see Galilee as a skull-shaped splash upon the map while the seniors see it as a great plaza of water—a market place.

Summarizing: we gather our material from everywhere and assemble it according to department from "milk" to "meat". The council meeting is bulged with new suggestions. Teachers are on the alert for material that will quicken interest. Articles from recent tourists to Palestine, such as Fosdick, Ellis, and Barton are brought in and the best taken for our work. Also, articles and books from Stoddard and Thompson who studied this country a few years ago are rifled for "counters". An "honor-roll" is kept for those who excel. The work in each group is just as varied as the originality of the teachers. Reports are first sent to the day teachers who countersign them and send them to the parents with the regular school reports. We mimeograph all our "stock" because we know just what we want, and too, this is an inexpensive method. Another source of material not heretofore mentioned is the course of study prepared in pictures by Dr. Holley, film strips which hit the bulls-eye on most everything touching Palestine. So it is quite evident that this system is inexhaustible and with no strings tied to it. We can change the whole trend of our study within two hours and have a new series out and going. There is no text for the teacher to hide behind "reading here a little and there a little" while the children perform acrobatic stunts. The teachers must know their business which is nothing but fair to the children.

No, we do not catechize, but work on the principle of contagious interest. Ever heard of it? Everything that fails to stick to the convolutions we "scrap" at our councils.





### Bulls-eyes for Bulletin Boards

Al stands for alcohol.

\* \* \*

By their Sundays ye shall know them.

\* \* \*

The early bird seldom finds a Protestant church open.

\* \* \*

The church must educate to edify.

\* \* \*

Some men never know they have souls until they lose them.

\* \* \*

The road to poverty is strewn with poor inventions.

\* \* \*

Vacation days should re-create you—did they?

\* \* \*

Some folks not alone want their religion free but they want the preacher to deliver it to their homes.

\* \* \*

The social ministry must be a sociable one in the first place.

\* \* \*

Bunyan was right: There is always the valley of humiliation for the man who achieves.

\* \* \*

Life is no longer a pilgrimage along a highway; it is the mastery of complex ways.

\* \* \*

Once they put clocks on the outside of churches so that worshippers would not be late: now they are hung on the inside so the dinner will be on time.

\* \* \*

God grant me faith to stand on guard, Uncheered, unspoken, alone, And see behind each duty hard

My service to the throne.  
Whate'er my task, be this my creed;  
I am on earth to fill a need.

\* \* \*

### A CONVENTION THAT GOT DOWN TO BUSINESS

That is what Dr. W. Edward Raffety says of the World's Sunday School Convention held in July at Los Angeles. One by one, he takes up the pronouncements and shows that the world leaders of religious education accept every challenge of the day and lay out a program of educational progress. Be sure and read his article in the October issue.

### MAKES MONEY FOR CHURCHES

In a quiet and simple way my 22 Original, Quality Greeting Cards, in Gift Box for \$1.00, can make several hundred dollars for your Society, Guild or Auxiliary. No investment. Pay after sale is over. Exclusive representation given early applicants. Write today for "Church Greeting Card Plan" to **CHARLEY C. SCHWER**, "The Greeting Card Man," 181 Elm St., Westfield, Mass.

## Does Your Church Need Money?

**\$16,000,000 for 300 Churches in Three Years!**

For 300 churches, \$16,000,000 was raised in the past three years, with the help of this official Presbyterian Department. We can now aid churches of other denominations to plan and conduct similar successful campaigns.

### STEWARDSHIP IS OUR KEY

Campaign costs are low. Our consecrated staff of trained campaign directors are on salaries. They appeal to higher motives and use improved methods. Increased Church and Sunday-school attendance and spiritual efficiency result from our "Church Loyalty Crusade" preceding each Financial Campaign.

### INVALUABLE SPIRITUAL PROGRAM OF PREPARATION

Results are more permanent; larger Loyalty to Christ and the Church; increased Budgets; more and larger pledges; payments made more promptly; a new era of Spiritual interest and constructive expansion; everybody happy.

Write for free copy, "HOW TO FINANCE CHURCH BUILDINGS AND DEBTS" also list of 225 successful church campaigns

*Consult us as to your needs and problems*

### Department of Building Fund Campaigns

(Established by authority of the Presbyterian Church in the U.S.A.)

Albert F. McGarrah, D.D., Director, 919 Witherspoon Bldg., Philadelphia, Pa.

## This Bulletin for Your Church

*Winters' DeLuxe*

With full letter equipment

**— \$59 —**

SEND NO MONEY—Shipped on Approval

This is the famous Winters' Rev. Kyle Model illuminated day and night bulletin, 6 ft. high, 3 ft. 8 in. wide, wired ready for electricity. Simple, dignified, and easy to read. Can be attached to the church building, or set on uprights in the yard. 780 lithographed steel letters included with each Bulletin. Price also includes lettering of church and pastor names on upper illuminated panel.

20,000 Winters' DeLuxe Bulletins are now in use—the most practical and economical church advertising. Put one to work for your church; it will build attendance, increase collections, and stimulate life and interest in every church activity.



Steel sign section and letters are also sold separately, with blue prints and instructions from which any church member can build the cabinet. This way your bulletin can cost as little as \$25 complete. If interested, check the lower square in the coupon.

### LITHOGRAPHED STEEL LETTERS

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H. E. WINTERS SPECIALTY CO.,  
(Established 1900)  
609 Pershing Ave., Davenport, Iowa.

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- ☐ Ship me \$59 Bulletin as advertised.  
☐ Send me free Illustrated Catalogue.  
☐ Send details about sign panel and letters offered separately.

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City \_\_\_\_\_ State \_\_\_\_\_

## HOW WILSON AVE. CHURCH RAISED \$48,000.00

WILSON AVE. REFORMED CHURCH

Columbus, Ohio

REV. CLARENCE WOODS, Minister

Original Goal	Second Goal	Totaled
\$30,000	\$48,000	\$48,603

of which \$14,693 was given by outsiders having no contact with the church. \$4,562 CASH came in during 7 days campaign

### WHAT THE MINISTER SAID:

#### To Whom it may Concern:

The person to whom this has reference, Mr. H. H. Patterson of Cleveland, Ohio, who makes as a specialty the conducting of financial Church Campaigns, on this day has closed a Campaign for the Wilson Ave. Reformed Church, which Campaign was decidedly successful, the quota being raised in full.

The budget was comparatively high for the enrollment and wealth of the Church membership, and it came at a time when there was a Campaign in the city conducted by the Federated Churches for their work. Also, com-

The church secured the services of  
**H. H. PATTERSON**  
Originator and Director  
CHURCH FINANCIAL CAMPAIGNS  
BUILDING FUNDS—DEBTS  
903 East 150th St., Cleveland, Ohio  
18th year

mercial conditions were not most favorable. Permit us to state that his ability to organize and direct a like Campaign is beyond question. He is economical in his expense and through years of service has developed a high state of efficiency.

There is practically universal satisfaction among the membership and the community as an after effect of the Campaign. We gladly commend the services of Mr. Patterson to anyone desiring that of the nature stated.

Respectfully,

CLARENCE WOODS,  
Pastor of the  
Wilson Avenue Reformed Church

Number of Subscriptions	548
Number of Members' Subscriptions	247
Number of Outsiders' Subscriptions	301
Amount Subscribed by Membership	\$33,910
Amount Subscribed by Outsiders	\$14,693
Average Pledge per Member	\$98.58
Average Pledge per Outsider	\$48.81

Write your problem—stating goal and membership; dating now for 1929

Originated and directed the first professionally operated CHURCH financial campaign in the country.

# Friendship Chats

## The Story of How One Minister Created Atmosphere by Using the Mail

By William H. Leach

HERE is a piece of mail so distinctive that one is going to notice it at least. I think that he will read it. The reproduction hardly does it justice. The circular is printed in black, with the horizontal lines in a light, almost a robin's egg blue, and the paper is a heavy white bond. When you take it from the envelope it speaks of quality at once.

Rev. P. H. Pleune of the Highland Presbyterian Church, Louisville, Kentucky, used these five "chats" during February and March, 1928. These were the weeks just before the annual congregational meeting when the new budget was adopted and the every member canvass conducted. These letters are what we would call atmosphere producing publicity. There is no definite check up possible as in the case of the letters discussed in the issue of last month. The mission is to produce a good spirit so that when other machinery is put in motion the congregation will be in the mood for sympathy and cooperation.

Even atmosphere producing letters must accomplish some results. So I asked Mr. Pleune just what the letters did accomplish. This is what he tells me.

The response showed itself in attendance, in increased giving and in comments, especially among the men. My attention was called to the increased

attendance on the part of the church officers. It was considerably better than it had been through the months previous. I have never sent out anything by mail which brought the friendly response these chats did. One man said that it was like a personal visit and that he looked forward to their coming each week. Another busy man said that he always left orders that it should be saved for him and not find its way into the waste basket. They so impressed others that a local fraternal organization adopted the idea and one of our local theological seminaries.

And there was a financial response. For the first time we have pledges in hand to cover the entire budget. And what makes that the more surprising is that our new budget carried an increase of \$2,500. Of course this is not solely due to the chats. My men started out with the determination to finish the canvass which they have never done before. Everything was better organized. The follow up was more thorough. But I am sure that the morale of the men was strengthened by this publicity. My secretary told me yesterday that the pledges were paid up better than in any other year.

I think that these conclusions are safe and conservative. The chats did play a big part in that canvass, although they said nothing about a canvass. Atmosphere producing letters don't worry about collections. They build the morale and the money takes care of itself. It always does.

The "chats" were mailed to the membership of the church, and in addition

to a small selected group of friends of the church who were close enough to be interested. But enough discussion about the letters. Now for the "chats."

### Letter No. 1.

Dear Friend:—

No minister could wish for greater personal happiness, or for greater usefulness as a minister, than that which comes when he can, as sincerely as I do now, address you as friend.

I realize fully, however, the lack of personal contacts, so necessary to friendship, — contacts which unfortunately are all too few in the midst of the many activities of our day, both in your life and mine.

I wish that I could sit down with you for a little friendly chat for just a few minutes each week. I would like to say some things about our mutual interests in the church we love, and the Greater Friend in whose name we try to serve together.

But, because that is impossible, I should like, for the next few weeks, to write you a little personal word, which I hope you will consider as an intimate, friendly fireside chat.

The message of this first little note to you is, that I care tremendously that you consider me, not only your pastor, but your friend.

Next week I want to say a word about "Our Church."

Cordially yours,

P. H. Pleune.



## Letter No. 2.

Dear Friend:—

I want to chat with you today for just a bit about "Our Church."

Forgetting that I, at the present time, happen to be its pastor, I wish to tell you what I think of it.

I believe that we have an exceptional church.

The church itself has an atmosphere of worship and friendliness about it. And I am sure that something of this comes from the inner attitude of our membership. We are not perfect, of course, but I do think that there is, in our church, an exceptionally good tone and a disposition of inclusiveness which welcomes sincerely anyone truly wishing to have a part with us.

Then I feel that we have an order of services best adapted to meet the religious needs of our day: a formal service of inspiration and worship on Sunday morning, and a mid-week service, on which just as much effort is expended,

but a service of intimate, devotional character, and music from the old hymns both by congregation and church quartette. Our experience is proving that it is a decided step forward for us in the matter of service and public worship.

Not every church is so blessed in both art and heart as are we in our choir and organist. The uplift of music comes to us at each service from those with heart and voice truly consecrated to service.

Both Sunday School and Woman's Auxiliary are efficient and aggressive in their work, and devoted in their spirit.

While no one can know more truly than I the things in which we fall short, I sincerely believe that our church, in program of worship and in character of service, is above the average.

I just wonder if, in the church, just as sometimes in our homes, if we do not fail to realize fully the wealth of what is ours, and so too often our richest blessings become a common thing.

## THE HIGHLAND PRESBYTERIAN CHURCH LOUISVILLE KENTUCKY

"**G**OD never loved me in so sweet a way  
before;

'Tis He alone who can such blessings  
send;

And when His love would new expres-  
sion find

He brought thee to me and He said,  
"Behold a Friend."

FRIENDSHIP CHAT NUMBER ONE

### Now it is \$5.00

Edgar J. Goodspeed, well-known translator of *The New Testament*, said in a recent review of *The Old Testament: An American Translation*, "We can only hope that its publishers will soon be able to offer this book, so important both as literature and as religion, at a price within the reach of all." It has been done. Now you can buy

### THE OLD TESTAMENT

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By J. M. P. Smith, Alex. R. Gordon,  
Theophile J. Meek, and  
Leroy Waterman

for \$5.00 in the same handsome binding, its contents unabridged. In it you will find more clearly and accurately the whole meaning and message of the Bible.

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To follow his well-known inductive text-book in homiletics, *Principles of Preaching*, Ozora S. Davis has now written

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Out of the wilderness of abstruse theological discussion, Dr. Gerald B. Smith has taken the living issues of religious thinking. In

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REV. ROBERT WOOD COE,  
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2 Park Place Northville, Mich.

Since  
1873

When you stop to consider it, don't you think we can be just a teeny-bit proud of our church—and show it?

Sincerely yours,  
P. H. Pleune.

### Letter No. 3.

Dear Friend:—

I am rather reluctant to let go of the term, "Our Church," which we used in our chat last week.

I like the sound of it, but there is also a lot of meaning in it.

The word "our," for one thing, means possession. We call that "ours" which belongs to us; belongs to us by right of purchase or work or blood or sacrifice. It is ours because identified with us or we with it. So I like best to hear you speak, not of the Highland Presbyterian Church, but of "our church." There is a note of personal possession in the words.

It is my church, too. I do not feel that I just happen to be its minister as an episode in my life. My life is identified with it. I love this church. I find myself often speaking of it as "my Church." But, of course, it is not mine alone.

The fact is that the church is "ours"; it belongs to both of us. It is yours just as much as it is mine. We share alike in its privileges and its obligations.

And so, may I suggest that whenever any of us think about our church, its work, its services, its successes or its shortcomings, that uppermost in our thought should be the term "we."

We must work together, for it is "Our Church." We are partners in the greatest enterprise on this earth, and partners with Him who was the first to say, "This is My church."

I am truly happy that you are the other factor with me in His church, which is ours. I wish more than anything else that you might realize how utterly dependent I am upon your active support, your regular presence, and your prayers.

And so man to man, and friend to friend, don't you think that, as it is "our" Church, I have a right to expect a good deal of "you" in it?

Most cordially yours,  
P. H. Pleune.

### Letter No. 4.

Dear Friend:—

I have thought of these little letters as "Fireside Chats." I have tried to imagine myself just talking with you in a friendly sort of way about some deeply earnest things.

The conversation is one-sided, of course, because you are just a listener. I wish that you could answer, because I would like to ask you, what, if any, do you feel is your need of the church.

But you, as Mr. Average Man, I am sure, would at once acknowledge a real need. You would doubtless agree with Mr. Edgar A. Guest, when he says, "To say that I don't need the church is mere bravado. I needed it when my father died; I needed it when we were married and when our babies were taken from us, and I shall need it again sooner or later, and need it badly."

If we are at all thoughtful we all know that we need the church for anxious hours and clouded days.

So we know that we are going to need God sometime. But may I suggest our need of constant touch with the church so that our "sometime" may not find us vainly groping in the dark.

(Continued on page 785)

## Church Furniture

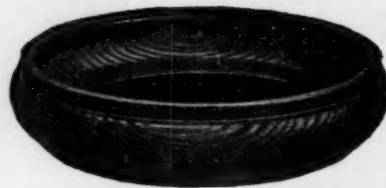


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Pulpits • Altars  
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Manitowoc Church  
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Imported Hardwood, Beautifully Carved



Guaranteed not to crack; unbreakable and practically indestructible. Convex side and extra depth mean double the capacity of ordinary plate; flange on bottom permits stacking any number.

These plates are made of imported hardwood, beautifully carved, very dark brown finish, lined with plush. A most beautiful plate, entirely new and different. Furnished in two sizes and sent POSTPAID at these low prices. No. 63/47 Extreme diameter 8½ inches.....\$3.15  
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Order ON APPROVAL as many of these plates as you can use. Don't send any money with order. See before you pay; that's our way.

You can obtain right from our factory everything in the line of Furniture, Communion Service Outfits, Pulpit and Choir Gowns, etc. Be sure to state what is needed so we can send you the right catalog.

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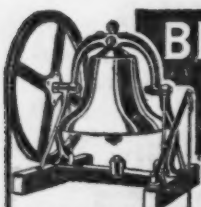
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Write today for catalog and special proposition—new low prices and liberal terms.  
THE JOHN S. MORRIS FOUNDRY CO.,  
Proprietors The Cincinnati Bell Foundry  
Established 1832  
Dept. 52 Cincinnati, Ohio



## Interpreting News of the World

### Lynching Continues

"The hope of America's becoming a lynchless land this year was shattered by the record of seven victims, all Negroes, during May and June," says the Federal Council of the Churches of Christ in America, through its Commission on Race Relations, in an official statement issued here today. "These are seven victims too many," the statement flatly insists, adding that "their tragic deaths show the savagery of race prejudice."

The recent occurrences are especially deprecated in the Council's report because of the fact that the first four months of this year had been wholly free from lynchings. It is pointed out, moreover, that one of the victims of the last two months was burned at the stake and another snatched from a hospital bed.

In an appeal to the churches, the statement further says: "The Federal Council of the Churches calls upon church people of all denominations and creeds to rise in the might of public protest against these outrages and urges them to exercise their direct influence upon national, state and local officials, in order that every citizen, however, humble and of whatever color, may be safe and secure and law and order may be strengthened. Shall we repeat the record of the past five years or shall we abolish mob murder? Jesus Christ and the mob spirit cannot live together in the same land."

### No Sin to Kill Obregon

Jose de Leon Toral, slayer of President-elect Alvaro Obregon of Mexico, is a typical religious zealot who has lost his sense of proportion. The *New York Times* of July 31st carried an article by a staff correspondent who gave a most striking picture of the man. It was true that before committing the murder he went to confession. Asked how he could do that when he knew that he was about to commit a murder he replied that the confession was for sins committed, but that killing Obregon was no sin.

Toral asserted that he had been

prompted to the deed by the remark of a nun that if both Calles and Obregon could be put out of the way that peace would come to the church. The mind of the Catholic church is difficult to fathom.

### Al Smith and the Saloon

Al Smith, in his recent statements, asserts that for years he has been against the saloon. We have already published in this journal sufficient of his record to show that he is not alone wet but a saloon wet. But this little clipping from the *New York Times* under the date of 1923 attributes these words to the governor. He has been asked if Senator Edge of New Jersey, in advocating the return of the saloon, has not been stealing his thunder. Says the governor:

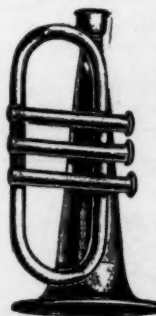
"He can have all of my thunder he wants. I will be glad to go down and help him put over his bill if that will get us somewhere where we can put a foot on a brass rail again and blow off the froth."

### Protestantism in Brazil

The Protestant missionary forces in Brazil are attaining a standing in the national life of that country almost undreamed of ten years ago. The erudite Faculty of Philosophy of Rio de Janeiro, in connection with the exercises celebrating its fourth anniversary, was addressed by two Protestant ministers on the philosophy of religion. These were Professor Erasmo Braga, general secretary of the Protestant co-operative committee in Brazil, and Rev. Ephraim Rizzo, a local pastor.

Those of us accustomed to pursue the study of comparative religions in a sunny corner of some library with a book in our hands would be quite startled by the recent course in that subject in Rio de Janeiro, where the methods of North American platform evangelism were applied in a series of public meetings occupying an entire week. Each evening an authorized representative of one of the principal religions of Rio de Janeiro occupied the platform with an exposition of the doctrines of his cult. This unique

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experiment was initiated by the spiritualists and participated in by representatives of the Mohammedans, Theosophists, Catholics and Protestants. The Protestant representative was Professor Braga and the Catholic speaker Dr. Ernesto Bonevides, a prominent leader of the local hierarchy.

These meetings received considerable newspaper publicity in Rio de Janeiro and afforded a wonderful opportunity for the presentation of the evangelical position to the people of that great city, which has been selected for the next World's Sunday School Convention in 1932.

### Tells Southern Preachers Where to Get Off

Mr. John G. Raskob, chairman of the Democratic National Committee, formerly secretary of the General Motors Corporation, erstwhile director of the Association against the Prohibition Amendment, talks to the preachers of the southern Democratic states through the newspaper. "Let these men learn to keep out of politics," he says. And adds, "For if they do not they will find that the money of the south will withdraw their contributions from the church." And he infers that then the clergy will have difficulty getting enough to eat. Mr. Raskob may be a great financier, but he is a poor psychologist. And he is a poor historian. Ministers of the south are made of the same stuff that ministers of every other section and age have been made. The best way to make them fight is to threaten them in an effort to close their mouths. Preachers are not bought that way.

### Baptists of the World

A world convention is always meaningful, but when an international convention is held only once every five years its significance is heightened because conditions do change so in half a decade. Baptists from all over the world met in the Baptist World Alliance held on the Exposition grounds of the beautiful city of Toronto, Canada, June 23-29.

The Congress was significant as compared with the Northern or Southern Baptist Conventions of the United States of recent years in that there seemed to be more toleration for the ever-increasing group of modernists within the denomination. That is not to say that Baptists as a group are theologically liberal. On the contrary they are distinctly conservative. But

men like Dr. T. R. Glover of Cambridge University, England, Dean Shailer Mathews of the University of Chicago, Dr. Charles W. Gilkey of Chicago, Professor L. H. Marshall of McMaster University, Toronto, and Rev. M. E. Aubrey of Great Britain were asked to speak and were favorably received. The impression given was that the Alliance was not afraid to hear anything that anyone of recognized standing had to say.

The general Baptist attitude toward plans for organic church union are to say the least cautious. There seems to be no widespread enthusiasm for the idea. Dr. T. R. Glover and the Rev. Thomas Phillips of Great Britain let it be known that they had never warmed up to the proposed union of English Baptists with the Anglicans, a suggested merger of recent years. Dr. F. W. Patterson, president of Acadia University, Nova Scotia, expressed a similar attitude in regard to the idea of a union of the Canadian Baptists with the United Church of Canada. This is not to say that there are no Baptists who favor organic church union, for there are, but it is just what might be expected from the majority of extreme individualists in religion who could tolerate only a unity of spirit and common interest. An artificial as compared with a generic unity would be unbearable to such. And perhaps this is a sounder attitude to take than that which enthusiastic leaders of some denominations have taken where they have gone on record for church union as representing their denomination, while in reality the great mass of their church members, whom they are supposed to represent, do not feel as they do.

Missionary interest ran high. Missionaries from mother churches and conventions as well as native workers from all over the world had places on the program. This wholehearted and unanimous interest on the part of the denomination in missionary work is a witness to the fact that Baptists, though individualists, do have many things in common. It is not so many years ago that Missionary and Non-Missionary Baptist churches were on opposite corners in certain small communities!

The next Baptist World Alliance is to be held in Berlin, Germany, probably in 1933. Dr. John MacNeil of the Walmer Road Baptist Church of Toronto was elected president for the period from 1928 until the holding of the next Congress.

Herbert W. Hansen.

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## Friendship Chats

(Continued from page 782)

The "now and then" attitude towards the things of God and the church leaves us poorly equipped to get close to God when we need Him most. When we want to hear God's voice in comfort, will we hear it unless we know His language? Can we hope to hear the rustle of His presence in our loneliness, unless we have kept our hearts sensitive to His nearness?

Getting station G-O-D, in an emergency, on the radio of life, depends very largely on the regular practice of listening in on His church. There may sometimes be a lot of static connected with the church, but it does seem to be God's chief means of broadcasting His message, and of communicating with us.

I covet for you that constant touch with God, through His church, in your carefree hours and days of sunshine, that you may find your heart attuned to Him when clouds are low and days are dark.

For friendship's sake,  
P. H. Pleune.

### Letter No. 5.

Dear Friend:—

Dare a friend talk about money? Well, let's try it anyway.

"What's money?" asked a lad of his father. Yes, what is it? The highwayman says: "Your money or your life!" But there is no choice. Our money is our life. Our daily work, our ambitions, our dreams, our love for our dear ones, and the use of our time itself centers in money. It is inseparable from our very existence.

Therefore to get straight on the question of money is to get straight on the question of our life. So it is worth while to think of our use of money, isn't it?

How then shall we use it? Certainly, as Christians, some of it must go for the things in which God is most interested. I am certain that few of us lack, in either good will for Christian causes, or the desire to help them. Our hearts are touched when we see need. We recognize the cause as good. And yet Christian appeals are often both perplexing and irksome.

The need always seems most urgent and the appeal strongest when we are hardest pressed for money.

The only remedy would seem to be to treat God's causes as we do our own. We budget our accounts for rent, insurance, food, etc. Why shouldn't we budget God's causes too? That would seem to be only fair. And that is what tithing is, nothing more and nothing less,—sharing our accounts with God, for some definite amount, instead of merely exercising our sentiments of good will.

Over the door of the Bank of England, graven in stone are the words, "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." Don't you think that we would be a lot happier, all of us, in what we have, if we would cut those words deep in our hearts, too?

Sincerely yours,  
P. H. Pleune.

### Letter No. 6

Dear Friend:—

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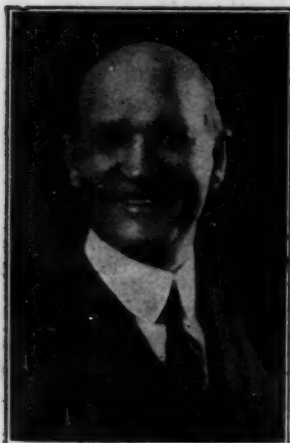


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just this once more, for I believe that this is the most important of all.

You have, perhaps, noted that I like to ask questions, and then leave them unanswered. That is all I want to do in this chat with you today.

But instead of asking you questions, suppose I ask a few of myself. Here then are a few that "I" address to "me."

Is my Christianity in the past or the present tense?

Is my religion a belief or a life?

Do I really believe the things which I think I believe?

Do I talk about the Bible instead of reading it?

How often do I pray the Publican's prayer, "God be merciful to me a sinner?"

Can I put my name in place of "who-soever" in John 3: 16, "God so loved the world—that I—believing . . . ?"

And this comes to me from Jesus, "Why call ye me Lord, Lord! and do not the things that I say?"

I don't care particularly about facing questions like those. I would just as soon ignore them entirely, especially that last one. But I rather suspect that I ought to be asking such questions and many more. They are like bitter medicine, but nothing does me more good.

I commend to you the practice of asking yourself searching questions. Sometimes. He will speak through your own words to your heart.

What most of us need is to get out of our smug, self-satisfied mood. To find out what poor examples of Jesus we are, is our first step towards being worthy of Him. He cared enough for what we might become, to ask himself the question, "Is it worth while?" and then to permit Himself to be nailed to a cross, because He thought it was.

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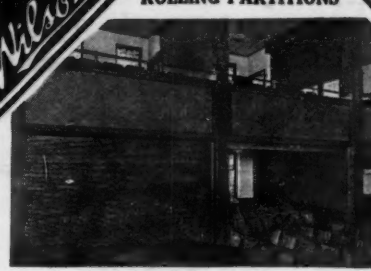
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## CORK FLOORING

(This excerpt is taken from a booklet issued by Bonded Floors Company, Inc., entitled *Analyzing the Problem of Resilient Floors in Schools*. Much of the material in the booklet is of profit to ministers and churchmen. It contains a detailed chart giving advice on the type of flooring to use in different rooms. The test is based on appearance, sanitation, durability, maintenance, comfort, resistance to acids and ease of repair. *Church Management* will be glad to forward requests for the booklet which will be sent without charge.)

Resilient cork flooring materials are of two basic types. The first type—cork-composition flooring, such as battleship linoleum, jaspé linoleum and cork-composition tile—is ground cork mixed with oxidized linseed oil and suitable binders. This mixture is formed into sheets under the extreme pressure of huge calender rolls. The other type—natural cork—is composed of selected cork shavings compressed under heat in hydraulic presses.

These two types of resilient floors have important characteristics of particular value for school purposes. Cork-composition floors are sanitary, offering no crevices or pores to collect dirt. They are easily maintained, for the smooth wearing surface (which is uniform throughout the thickness of the material and which does not deteriorate or change character under wear), may be easily swept clean—or may be lightly mopped upon occasion, if necessary. Comfort and quietness are inherent characteristics, and durability has been proven through continued use of such floors for many years under very heavy traffic conditions. The factor of appearance is readily satisfied with cork-composition floors. These materials—especially the tile forms, available in many solid and variegated colors—offer innumerable opportunities for developing interesting architectural patterns and designs in color.

Floors of natural cork are slightly more resilient than cork-composition floors. They are quieter because of their greater softness, and for the same reason are slightly less durable under extreme conditions of wear. Their absorptive tendency restricts their use to such places as libraries, administration offices and certain types of physical education space, where the wear is relatively light.

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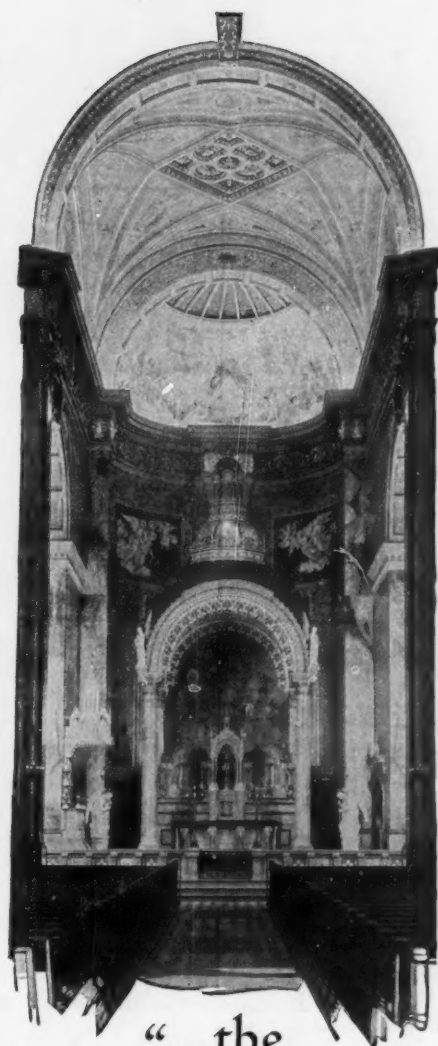
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